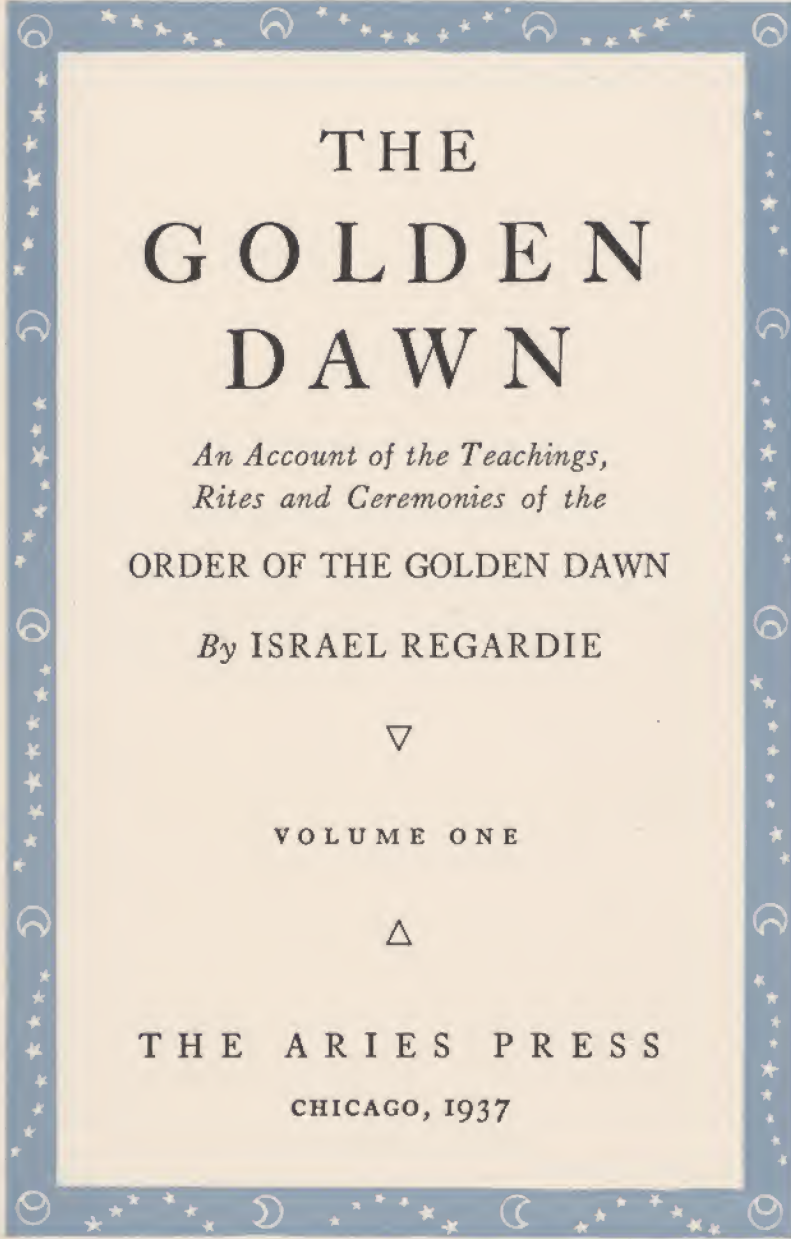


THE BANNER OF THE EAST



THE BANNER OF THE WEST



THE GOLDEN DAWN

*An Account of the Teachings,
Rites and Ceremonies of the*

ORDER OF THE GOLDEN DAWN

By ISRAEL REGARDIE



VOLUME ONE



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DEDICATED

To all true seekers of the Light.

May what they find herein sustain them in their search for the Quintessence; the Stone of the Philosophers, true Wisdom and perfect Happiness, the Summum Bonum.

TABLE OF CONTENTS

VOLUME I

	PAGE
Introduction	13
First Knowledge Lecture	99
First Meditation	105
The Lesser Ritual of the Pentagram	106
The Pillars	110
Second Knowledge Lecture	119
Second Meditation	124
Third Knowledge Lecture	129
Third Meditation	133
Fourth Knowledge Lecture	135
Fourth Meditation	140
Notes on the Tarot	141
The Garden of Eden Before the Fall	144
On the General Guidance and Purification of the Soul	146
The Garden of Eden After the Fall	150
Fifth Knowledge Lecture	153
Fifth Meditation	160
Diagrams	161
Miscellany omitted from Lectures	163

TABLE OF CONTENTS—*Continued*

	PAGE
Angels of the Shem ha-Mephoresch	170
The Portal Work	175
Portal Meditation	190
Concerning the Tree of Life	191
The Microcosm Lecture	203
Task Undertaken by the Adeptus Minor	217
The Microcosms of Macrocosm	222
Obsession, Trance, Death	226

LIST OF ILLUSTRATIONS

PAGE

The Banners of the East and West	<i>Frontispiece</i>
The Serpent on the Tree of Life	123
Fylfot Cross	131
Two forms of the Caduceus	131
Solid Greek Cubical Cross	137
Tetrahedron	137
Greek Cross of 13 Squares	137
The Stolistes Cup	138
Mercury on the Tree of Life	138
The Garden of Eden Before the Fall	147
The Garden of Eden After the Fall	153
Tetragrammaton on the Tree	154
Calvary Cross of 12 Squares	156
Elemental Pyramid	157
Calvary Cross of 10 Squares	157
Hegemon's Badge	157
Venus on the Tree	158
Seven Palaces	164
Symbol of Sulphur	168
Symbol of Salt	168
Operation of the Elements on the Tree	169
The Aura and The Middle Pillar	180
Minutum Mundum	191

“Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world’s labours, and not walk so blindly in the knowledge of the wonderful works of God.”

FAMA FRATERNITATIS, (1614).

Introduction

IT WAS in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple*. The central figure of this history was a monk Fr. R. C. — described in the earliest Rosicrucian manifesto the *Fama Fraternitatis* as the “pious, spiritual and highly-illuminated Father . . . It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had

been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A stair-case led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, *A.C. R.C.*, and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta*. Below the altar was found the body of *Rosenkreutz*, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus.*"

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with—the details for example of the line of descent from, say, 1614 to 1865. Current

within the present day Order was the belief that at various dates within the period named, the Order as an organised body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was re-established, and the systems of Alchemy, the Qabalah and Magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order which was:

“First, that none of them should profess any other thing than to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, that every year, upon the day C. they should meet together at the house *Sanctus Spiritus*, or write the cause of his absence.

Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

Fifth, The word R. C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret one hundred years.

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late 19th century, though unfortunately, these claims are no more verifiable and certainly no clearer than those which characterised its beginning.

"The Order of the Golden Dawn," narrates the history lecture of that Order, "is an Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes. During the early part of the second half of last century, several eminent Adepts and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work.

"Prominent among the Adepts of our Order and of public renown were Eliphas Levi the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary Adepts of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practised investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A. D.

"The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses the founder of the Jewish system was 'learned', that is, in which he had been initiated."

In a slender but highly informative booklet entitled

Data of the History of the Rosicrucians published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: "In 1887 by permission of S.D.A. a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval Occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches."

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn — an organisation which has exerted a greater influence on the development of Occultism since its revival in the last quarter of the 19th century than most people can realise. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only Occult Order of any real worth that the West in our time has known. A great many other occult organisations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognise and admit the enormous debt they owe to it.

As an organisation, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well-known. For instance, it is common knowledge that W. B. Yeats, Arthur Machen and, if rumour may be trusted, the late Arnold Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterised every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. Sapere Aude and Non Omnis Moriar were the two mottos used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S. R. M. D. or S. Rhiogail Ma Dhream was the motto of S. L. MacGregor Mathers, the translator of *The Greater Key of King Solomon*, the *Book of the Sacred Magic of Abramelin the Mage*, and *The Kabbalah Unveiled*, which latter consisted of certain portions of the Zohar prefixed by an introduction of high

erudition. He also employed the Latin motto *Deo Duce Comite Ferro*. S. D. A. was the abbreviation of the motto *Sapiens Dominabitur Astris* chosen by a Fraulein Anna Sprengel of Nuremburg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as The Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the *Societas Rosicruciana in Anglia*. This was an organisation formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initiation from continental authorities. Amongst those who claimed such initiation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this Society which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus." Dr. Westcott also remarks that to-day its *Fratres* "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach

and practise the curative effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience."

The first Chief of this Society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the Society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant, Frederick Hockley who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosi-

crucian Adept, in Nuremburg. Here was a discovery which, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott and Mathers, to formulate in England a semi-public occult organisation which was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F. R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880 members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study these pupils were presented to the Chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semi-private organisations were flourishing without interference, was recognised as having far greater freedom and liberty than the countries in which the continental Adepts were domiciled. Some, but by no means all, suggested therefore that in England open Temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was . . . It came about then that Temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere there is little need to repeat it. Those who may be interested in a detailed meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite's *The Brotherhood of the Rosy Cross*. While in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives which have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour*, Infinite or Limitless Light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this Boundless Light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or *Sephiroth* which are the branches of that Tree growing or evolving within space, ten different

modes of the manifestation of its radiation — ten varying degrees of but one ubiquitous substance-principle.

The first of these numerations is called *Kether*, the Crown, and is the first manifestation from the Unknown, a concentration of its Infinite Light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah* Wisdom, and the other *Binah*, Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognisance.

These three emanations are unique in a special way, and they especially symbolise that "Light which shineth in darkness," the Light of the spiritual Self. As Light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth which issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary — even necessary — to open ourselves by invocation to its influence so that this divine power of the Supernal

Light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the Sun, stars above her head and the moon at her feet — the typical *anima* figure of modern psychology.

She represents thus that First Matter of the Alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: "A most pure sweet virgin, for nothing as yet hath been generated out of her . . . She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours."

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant which acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed*, meaning Grace or Mercy; also *Gedulah* is its other name, meaning Greatness, and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion and solidification.

Geburah is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolises not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonising and reconciling Sephirah, *Tiphareth*. The word itself means beauty and harmony. It is attributed to the Sun, the lord and centre of our solar system. Just as *Kether* referred to the most secret depths of the Unconscious, the core of man's life, so *Tiphareth* is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

Netsach, Victory, to which the planet Venus is referred, is the first Sephirah of the third reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where Nature's forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements, Fire, Water, Air and Earth. *Netsach* is attributed to the element of Fire, and so far as concerns

the classification of man's principles, it represents his emotional life.

Its opposite pole on the Tree of Life, is *Hod*, which means Splendour, which receives the attribution of the planet Mercury. Its element is Water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force — what the Hindu systems denominate as *Prana*.

The third of that triad is *Yesod*, the Foundation, the ninth Sephirah, the operation of the Sphere of the Moon. This is the airy sphere of the fourth dimension, termed in occultism the Astral plane. Here we find the subtle electro-magnetic substance into which all the higher forces are focussed, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of Air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of *Yesod* in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads in *Malkuth*, the Kingdom, referred to the element of Earth, the synthesis or vehicle of the other elements and planets. *Malkuth* is the physical world, and in man represents his physical body and brain, the Temple of the Holy Ghost — the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles — though of course they

must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and "times," if one may borrow terminology from Dunne's *Experiment with Time*. The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the "lower" worlds or Sephiroth being interpenetrated or held by the "higher." Thus *Kether*, the Crown, is in *Malkuth*, as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while *Malkuth*, the physical universe is enclosed within the all-pervading spirit which is *Kether* in precisely the same way that Dunne conceives Time No. 1, to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit which is everywhere and at all times expressed in terms of Light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading Analytical Psychologists call the Collective Unconscious.

Though wholly impersonal in itself, and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and pur-

poses, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is *Sunyata*, the Void. And the realisation of the Void through Yoga processes and the technical meditations of the Sangha is, to quote Dr. Evan-Wentz's book *The Tibetan Book of the Dead*, to attain "the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane *Bodhic*, All-consciousness — Buddhahood." In man, this Light is represented by the very deepest levels of his Unconscious — a mighty activity within his soul, which one magical system calls the higher and Divine Genius. Though the Golden Dawn rituals persistently use phraseology which implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realisation of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the Grades employed in the Golden Dawn, together with a few important attributions:-

1. Kether. The Crown. Spirit.	Ipsissimus	⑩ = 1
2. Chokmah. Wisdom.	Magus	⑨ = 2
3. Binah. Understanding.	Magister Templi	⑧ = 3
4. Chesed. Mercy.	Adeptus	
	Exemptus	⑦ = 4
5. Geburah. Might.	Adeptus Major	⑥ = 5
6. Tiphareth. Harmony.	Adeptus Minor	⑤ = 6
7. Netzach. Victory. Fire.	Philosophus	④ = 7
8. Hod. Splendour. Water.	Practicus	③ = 8
9. Yesod. Foundation. Air.	Theoricus	② = 9
10. Malkuth. Kingdom. Earth.	Zelator	① = 10

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble. And to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies which were supposed to confer them, it has been thought advisable to consider the nature of

initiation itself, which was the avowed function and purpose of the Order. What exactly is Initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser Initiations and Greater Initiations have been written of at some length. But the entire subject was surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of phantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry, and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interment. We are asked to accept that these are initiations. The sole import attached to the word “initiation” in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir F. G. Frazer and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge

of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the Ancient Mystery Cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other — these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living to-day? And is this sort of thing what the Adepts of old implied by initiation? And if this all there is to it, why should so many moderns have been so curiously perturbed and excited by it all. Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the Theurgic technique we still obtain no lasting satisfaction, or understanding. There was undoubtedly a secret about these celebrations, both

ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason no doubt is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their Mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists and philosophers do not feel inclined to attach much significance to the ancient Mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of Magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have ever so much as suspected the existence of these principia.

The root of the word itself means "to begin," "to commence anew." Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth — a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterised by an awareness of higher principles within, is the Ceremonial technique. By this we mean that a Ceremony is arranged in which certain ideas, teaching and admonitions are communicated to the candidate in dramatic form in a formally prepared Temple or Lodge room. Nor is this all — otherwise, no claim could be made on behalf of Magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organisations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labour at a description of these exercises and technical processes of development which were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the *Golden Dawn*

documents presented herein. But it is necessary to emphasise the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called "initiated."

Now we know from an examination of the above mentioned documents and of ancient literature that the object of the Theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: "Within the material extreme of this life, *when it is purified*, the Seed of the Spirit is at last found." The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

§

These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomise in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *Light*. From the candidate's first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: "Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day," to the

transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the Light. For it is by that Light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the Light is formulated above his head in the symbol of the White Triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the Chief Officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white Light of the Spirit. The intervening grades occupy themselves with the analysis of that Light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the Gates of the Land of Night." It is in this dark chaotic night so blindly called life, a night in which we struggle, labour and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage which we ourselves have created — a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realised that we are enmeshed

in darkness, an interior darkness, that we can commence to seek for that alchemical solvent which shall disperse the night, and call a halt to the continual projection outwards of the blackness which blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. "One thing only, brother, do I proclaim," said the Buddha, "now as before. Suffering and deliverance from suffering."

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word "gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning Sun, and perchance greet the rising of the spiritual splendour. For "after the formless, the void, and the darkness, then cometh the knowledge of the Light." As intimated above, one first must have realised that one's soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one's birth. In that land is no darkness, no formlessness, no chaos. It is the place of the Light itself — that Light "which no wind can extinguish, which burns without wicks or fuel."

Being "brought to the Light" then is a very apposite description of the function of Initiation. It is the Great

Work. There is no ambiguity in the conception of the Rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the Path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the Clear Light. As we know, the experience of the rising of the Light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the Path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience which defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy or religion, no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications and, as Dr. C. G. Jung has expressed the matter, it "thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release." It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be "the chaos, the darkness, and the Gates of the Land of Night." While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And

this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation*, Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverend creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels . . . I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared . . ."

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne which I cannot desist from quoting. For let me add that Magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its

object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden . . . All Time was Eternity, and a perpetual Sabbath . . ."

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

Psellus, the Neoplatonist, has written that the function of Initiatory Magic was "to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity." It is a commonplace aphorism in Occultism that "Nature unaided fails." That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness,

can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by Initiation — is that which is transformed into the most precious thing in the whole world. But until cleansed and purified it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by Initiates and thus enfolded into another life. It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner Self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is “by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence

it cometh nor whither it goeth." And moreover, in the same Ritual, celebrated at the autumnal and vernal Equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly-installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the Light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the Desire of Thy house into the Light of Thy presence." This is succeeded by sentences read by the Second and Third Adepts: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine Theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the Temple that in old time was built on high, the speech adds: "The holy place was made waste and the Sons of the house of Wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived Light in place of the cohabiting Glory. And yet, amidst Signs and symbols the tokens of the Higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father."

Thus and unmistakeably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the

road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absent-mindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the Rituals — briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired — it may be advisable to devote a few explanatory words to the Art of Ceremonial Initiation itself.

A useful and significant preface may be taken from Dr. Jung's commentary to Wilhelm's translation of *The Secret of The Golden Flower*, where there is much that explains the ritualistic functions of Magic. "Magical practices are," he declares, "the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view the officers employed in these Rituals represent just such psychic projections. They

represent, even as figures in dreams do, different aspects of man himself — personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the Temple of Initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination — quite apart from what could be called the intrinsic magical virtue with which the G. D. documents Z. 1. and Z. 3. deal at some length — stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the Light.

Applying these ideas then, to the Neophyte or ◉=◻ — so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade — we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind which functions ever in obedience to the Will — the Qabalistic *Ruach*, in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks

the rising of the Light. And the Hierophant, in this initial ceremony of Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila Sutra, and it is this essential state of enlightenment, this interior Self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising Sun, on the throne of the East, and with but two or three exceptions never moves from that station in the Temple. As the Qabalah teaches, the everlasting abode of the higher Self is in the Eden of Paradise, the supernal sanctuary which is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience — involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration or self-sacrifice, which alone makes possible the descent of the Light within our hearts and minds. Thus when the Hierophant leaves the Throne of the East, he represents that Higher Self in action, and as Osiris marks the active descent of the Supernal splendour. For he says, as he leaves the dais with wand uplifted: "I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its wings." And having brought the Light to the aspirant,

he returns to his throne, as though that divine Genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the Light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the Light. Also the various groupings of officers and their movements in the Temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a Triad, representing in symbolic formation again the Supernal clear Light of the Void, and this also is represented by the number of the circumambulations about the confines of the Temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the Temple are symbols indicating the rise of Light. A red calvary cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle — the emblem of the Golden Dawn. They form the symbol of the Supernal Sephiroth which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the Light. And the place of the Cross above the Triangle suggests not the domination of the sacred spirit, but its equilibration and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realised by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organised body of sug-

gestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. "Know" says Synesius, "that the Quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its min-
era by our magistry.*" Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfils the testimony of the Hermetic Art so that the Light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration — this is the insistent and uncompromising theme caught by the candidate's ear. "Unpurified and unconsecrated thou canst not enter our sacred Hall!" Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two Pillars, where the first link is effected with his higher and divine Genius.

§

The Neophyte Ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the Light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the

Great Work, in order that they may become worthy vehicles for the indwelling of the Light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realised their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient Mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the Grade of Zelator is the earthy part of the Candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the Light above. This first rung is the lowest sphere of the conventional Tree of Life, *Malkuth*, the *Sanctum Regnum*. To it are ascribed the first grade of Zelator, and the element of Earth. Herein, after the Earth elementals are invoked, the Candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go

forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticised these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G. D. Temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte Grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies which constitutes the Great Work — the disclosure of the essence of mind, the invocation of the higher Genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonised. Every element therein demands equilibration in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of Adeptship and integrity. Balance is required for the accomplishment of the Great Work. "Equilibrium is the basis of the soul." Therefore, the four grades of Earth, Air, Water and Fire plant the

seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the Crown of the Spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite short-sighted hostile criticism. To compare them, however, with those which precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday — which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The concensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyse and comprehend the nature of the Light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades,

there is one rather fine prose passage in the Zelator grade which must be given here — a passage of beauty, high eloquence, and lofty significance. “And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the Void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine Body in bird and beast and flower. And He laments over him in the Wind and in the Sea and in the Birds. And when the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become infinite and holy.”

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental Initiation ceremonies closes with a long prayer or invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallising. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the Earth ceremony is that of Theor-

icus. It is referred to the Ninth Sephirah on the Tree of Life, *Yesod*, the Foundation, and to it are attributed the sphere of the operation of Luna and the element Air. Here the candidate is conducted to the stations of the four Kerubim, the Angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the Elements. Over each of these rules some one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture, of the ceremony, with the Airy elements vibrating about him and through him, the Zelator is urged to be "prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements."

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The Tarot Keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of Tarot cards based upon esoteric descriptions — though I should very

much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah *Hod*, the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the Pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of Water which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the Sphere of Splendour, the Path of Fire from Malkuth, and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst Fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, "Except ye be baptised with water and the Spirit ye cannot enter the Kingdom of heaven."

Therefore in this grade, the Candidate is led to the sphere of stagnant water which by the presence of solar and fiery elements is vitalised and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge Gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles*, the translation, I believe, of Dr. Westcott, with a few

modifications authorised by Mathers. Briefly, the entire symbolism of the Practicus grade is summarised by the position on the altar of the principal Golden Dawn emblems so arranged that "the cross above the Triangle represents the power of the Spirit rising above the triangle of the Waters." That also indicates the immediate task of the Candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is *Netsach*, Victory, to which is referred the operation of the planet Venus and the element of Fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the Fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: — "The *Ruach Elohim* moved upon the face of the Waters." These two are the primary terrestrial elements which, intelligently controlled and creatively employed may

lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be re-created from the darkness and chaos into which formerly it had fallen. For the Light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realisation and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of Fire and Water, indicate the results as it were of the first stages of the Path, for the Tarot card shown demonstrates the destruction of a Tower by lightning. The three holes blasted in the walls symbolise the Supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though Fire and Water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the levelling down of all that man formerly held true and holy — the chaos, the darkness, and the Gates of the Land of Night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of Light, for it is always from the rubbish heap that are selected the materials for the manifestation of god-head.

These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. "The Aspirant on the threshold of Initiation," observes Crowley very aptly, "finds himself assailed by the 'complexes' which have corrupted him, their externalisation excruciating him, and his agonised reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel." These are the experiences and events which occur to every aspirant when initiation forces the realisation upon him that "all is sorrow." In fact, it is my belief that the criterion or hall mark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one's feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble

them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where Nature has left off. And were this *solvé* phenomenon to occur spontaneously in the course of nature, the result and the outcome — the coagulation of previously dissolved elements — would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white Light of the divine Spirit, a higher species of being, illumined and enlightened, may develop.

In two Altar diagrams — one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade, all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveller on the Path, and they resume the entire philosophy of Magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the body of the text very little by way of prolonged explanation need here be said. The first depicts a personified representation of the three fundamental principles in Man. Each of these is apparently separate, functioning independently on its own plane without co-opera-

tion with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labour. The diagram appears in the Water grade of Practicus, since Water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the Sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the *Neschamah*. Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower*, Dr. C. G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the *Nephesch* or unconscious who, in opposition to this divine Genius, stands for the dark "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the *Ruach* or Ego not yet awakened to a realisation of its innate power and possibility. From the larger point of view he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host', and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual Candidate on the Path, prior to the awak-

ening of the "sleeping dogs" within his being, to use Blavatsky's apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None it would seem is aware of that latent power, titanic and promethean, coiled beneath — the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus Grade. As the divine peace of the garden of Eden was manifested during the Water grade, so in this Grade of Philosophus, the power of Fire is shown to have called forth catastrophe. Formerly called beneath the tree, the hydra-headed dragon in this Diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto *Daath* at the foot of the Supernals. Lured downwards by the tree of knowledge — and remembering in what sense the Bible speaks of the verb "to know," we gather that the root of the trouble was an imperfect apprehension of creative power — towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the Dragon endows man also with consciousness of power — and power is life and progress. The Dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analagous to

that condition described by various mystics as the dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh disciple of the Work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow "to persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous Dragon which follows upon the corruption of their First Matter. Vaughan calls it: "a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison." But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: "As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth."

The Qabalistic Sephirah of *Daath* is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the *Ruach*

by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the Dragon or, if you wish, an upwelling of the Unconscious archetypes—a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders *Daath* a possibility. It is the Fall which is responsible for the acquisition of self-knowledge. “Thus it stands proven” claims Blavatsky, “that Satan, or the red *Fiery* Dragon, the ‘Lord of Phosphorus’ and *Lucifer*, or ‘Light-bearer,’ is in us; it is our Mind—our temptor and Redeemer, our intelligent liberator and saviour from pure animalism.”

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of every-day experience, the awakening of *Daath*, brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and that abuse confers the consciousness of self, and is instrumental, at least in part of breaking up the primitive *participation mystique*. Consequently, the realisation of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and

an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of *Daath*. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its Supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a *participation mystique* on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the *Ruach* has been attracted to the kingdom of shells and when *Malkuth* has been dissociated from the other Sephiroth: "Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless *hybris*. It soars above the earth, even above mankind,

but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus."

For the Adept to be cut off from his roots, from contact with the vitalising and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they may become as a powerful but docile beast whereon he may ride.

§

The Adeptus minor grade continues the theme of these two diagrams. Escorted into the Vault, the Aspirant is shown the lid of the Tomb of Osiris, the Pastos, wherein is buried our Father, Christian Rosenkreutz, and on that lid is a painting which brings fulfilment as it were to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the Dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the Ritual in these words. "And being turned I saw seven golden Light-bearers, and in the

midst of the Light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realisation of his potential godhead, that is the object of the Adeptus Minor Ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the *anima* problem. "Arise! Shine! For thy light is come!"

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it:—"Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which

does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones.”

The Grade of the Portal, which conferred upon the Candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, Spirit or Ether which is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full Temple, the English version is not used, but it is vibrated in the original Enochian or Angelic tongue — a language which is at once sonorous, vibrant and dramatically impressive. The following is the full version of which an abridged one was normally used in the Temple: “I reign over you, (here the Order version names the three Archangels of the element) saith the God of Justice in power exalted above the firmament of wrath. In whose hands the Sun is as a sword and the Moon as a through-

thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshipper of the Highest."

This grade, referred to the veil *Paroketh*, which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower element, this Rite formulates above Earth, Air, Water and Fire, the uppermost point of the Pentagram, revealing the administration of the Light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, co-ordinating and equilibrating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher Genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realisation. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse

prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, o brother of the Cross of the Rose. Like him, o Adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart through the athanor of affliction, seek thou the true stone of the wise."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottos. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the Temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this Ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I

doubt that it has ever attained to a more clarified and definite expression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy Obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with Divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine Genius, and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name IAO, I invoke Thee thou great avenging Angel HUA, that thou mayest invisibly place thy hand upon the head of this Aspirant in attestation of his obligation . . ."

It is not difficult to realise that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration which is induced at this juncture,

illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the *Neschamah*, and there are three places where this can take place. The first is when the aspiration is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the Union with the higher."

The Obligation assumed, the candidate is now removed from the cross, and the Officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the History lecture mentions the discovery of the Vault wherein the Tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the Temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple Temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The mediaeval Rosicrucian manifesto the *Fama Fraternitatis*, translated in Arthur Edward Waite's *Real History of the Rosicrucians*, describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never

shined in this vault, nevertheless it was enlightened with another Sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tomb-stone, was a round altar... Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed”

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the Light was represented by a white triangle centred by the Rose — this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz — though the Pastos is also referred to as the Tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine Genius. Immediately above this coffin rested the circular altar mentioned in the Fama. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher Self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spirit-

ual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of Mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of Nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two Pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the Mother. And it may be recalled that the *Neschamah* or that principle in man which constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the Supernals, is always described by the mediaeval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this Ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realise that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar

and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathise with the ideas of the extreme simplicity cult in Mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of Magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the Theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organisation may not be recognised as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple; but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to re-discover those roots or to find the way out from the Gates of the Land of Night.

In contradistinction to the above mentioned type of amorphous mystical doctrine, Magic *does* recognise the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore Magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. "Thou must prepare thyself" counsils Vaughan "till thou art conformable to Him Whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

Perpetual knockings at His door,
Tears sullyng his transparent rooms,
Sighs upon sighs; weep more and more—
He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!"

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the Gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule

of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibration, the higher Genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

§

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols and significant names in Hebrew were required to be memorised. The lamens—insignia worn over the heart—of the various Officers were referred in divers ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the Temple of Initiation. Each path traversed, and every grade entered, had a so-called Admission Badge. This usually consisted of one of the many forms of the Cross, and of symbols of the type of the Swastika, truncated Pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorisation of the rudiments of the Qabalah were: (a) The practice of the Pentagram Ritual with the Qabalistic Cross, (b) Tatwa Vision, and

(c) Divination by Geomancy and the simple Tarot method described by Waite in his *Key to the Tarot*.

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might "form some idea of how to attract and come into communication with spiritual and invisible things." Just as the Neophyte Ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic Cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life*, and I may now add a word or two concerning the further directions which are orally imparted to the Candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with the Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant Light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to

his feet, a descending shaft of a gigantic cross of Light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibrating the Light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the Light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the Light. The Pentagrams trace a cleansing and protecting circle of force invoked by the four Names of four letters each about the limits of the personal sphere, and the Archangels are called, by vibration, to act as great stabilising influences.

The study of the different types of divination may seem difficult to understand in an Order which purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortune-telling, and the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and Tarot symbols may be found in the appropriate text books, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of

the inner faculties, provides for them a thrust-block as it were from which they may "kick-off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed Adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy Tarot method which was given to the initiate while engaged in the fulfilment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the Temples a little while ago to eliminate the study and practice of Geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to Adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come "naturally," and whose study might involve hard work. Most of the newly admitted candidates to this Temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, Astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of Planets and Signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tatwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral "tit-bits" and papers were very scattered, it has been found necessary to reorganise the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the techni-

que, confining my labour solely to re-writing the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life*, both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic make-up. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he re-lives them as vividly as when he was in the Temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the

various Sephiroth therein whilst vibrating the appropriate Divine Names went far towards opening, in a safe and balanced way, the psycho-spiritual centres of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar which is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the Ceremony formulated a link between the Aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection which is clearly required in the works of Ceremonial Magic. Since at the commencement of each serious operation the Initiate must needs exalt himself towards his higher and divine Genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor

consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"Part One. A. Preliminary. Receive and copy: Notes on the Obligation. The Ritual of the ⑤=⑥ Grade. The manuscript, Sigils from the Rose. The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the Adept in whose charge you are, about your examination in the Temple on the practical work."

"Part Two. Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the Temple.

"Part One. B. Implements. Receive the Rituals of the Lotus Wand, Rose-Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

"Part Two. This consists in the making of the Implements which must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified Adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

"Part One. G. Neophyte Formulae. Receive and copy Z. 1. on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the God-form designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

"Part Two. To describe to the Chief or other suitable Adept in the Temple the arrangement of the Astral Temple and the relative position of the Forms in it. To build up any God-form required, using the correct Coptic Name."

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations, conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G. D.

"Part One. C. Psychic. This consists in a written examination in the Tatwa system. Its method of use, and an account of any one vision you have had from any card.

"Part Two. This consists in making a set of Tatwa cards, if you have not already done so, and sending them to be passed by the Chief or other Adept appointed. To take the examiner on a Tatwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

"Part One. D. Divination. Receive and study the Tarot system, making notes of the principal attributions of the Inner method.

"Part Two. Practical. On a selected question, either your own, or the examiner's, to work out a Divination first by Geomancy, then by Horary Astrology, then by the complete inner Tarot system, and send in a correlated account of the result.

"Part One F. Angelic Tablets. Receive and make copies of the Enochian Tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, Sphinx, and God-form for any square. A written examination on these subjects may now be taken.

"Part Two. Make and colour a pyramid for a selected square, and to make the God-form and Sphinx suitable to it, and to have this passed by an Adept. To prepare a Ritual for practical use with this square, and in the presence of a Chief or other Adept appointed to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the Chess boards and a set of Chessmen.

"Part One. E. Talismans. Receive a manuscript on the making and consecrating of Talismans. Gather Names, Sigils, etc., for a Talisman for a special purpose. Make a design for both designs of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the Ceremony of Consecration.

"H. Consecration and Evocation. Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before Examiner and must meet with his approval as to method, execution and effect."

In the early Temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

- A. General Orders. The Curriculum of Work prescribed.
- B. The Lesser and Supreme Rituals of the Pentagram.
- C. The Rituals of the Hexagram.
- D. Description of Lotus Wand, and Ritual of Consecration.
- E. Description of Rose Cross and the Ritual of Consecration.
- F. Sigils from the Rose.
- G. Sword and Four Implements, with Consecration Ritual.
- H. *Clavicula Tabularum Enochi*.
- J. Notes on the Obligation of the Adeptus Minor.
- K. Consecration Ceremony of the Vault.
- L. History Lecture.
- M. Hermes Vision, and Lineal Figures of the Sephiroth.
- N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
- S. The Attributions of the Enochian Tablets.
- T. The Book of The Angelical Keys or Calls.
- U. Lecture on Man, the Microcosm.
- W. *Hodos Chamelionis*, the *Minutum Mundum*.
- X. The Egyptian God-forms as applied to the Enochian Squares.
- Y. Enochian Chess.
- Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H. J., L. and part of M.

“J” consists simply of an elaborated commentary upon the Adeptus Minor Obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

“H” *Clavicula Tabularum Enochi*, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of “S, The Book of the Concourse of the Forces.” Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediaeval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document “L”, and so I have decided to omit both.

“M” has two sections, the Hermes Vision which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on Telematic Images.

The whole of the above described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique which are placed with it. The Table of Contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of Magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of Magic and Mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is in-

tact. So that the unwise editing that they have received in the past several years has not actually damaged them; all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* both of which are now in English translation, or some such work as Waite's *Holy Kaballah*, he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with Talismans, Sigils, Clairvoyance, Geomancy and the Enochian Tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose

wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this Introduction should be found helpful as assisting in this task. Let him also study the diagrams of the Temple lay-out, and build up in his imagination a clear and vivid picture of that Temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fibre of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of Magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the

narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the Higher and Divine Genius. “Power without wisdom,” said a poet, “is the name of Death.” And as Frater D. D. C. F. so rightly said of one phase of magical work, but which has its application to the whole scheme, “Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.” In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work, is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew Alphabet, and learn how to write the names of the Sephiroth and Deity Names in that tongue—he will realise their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorising all the important attributions—divine Names, names of Archangels, Angels and Spheres and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other

symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the Vibratory Formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a Temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the centre should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the Altar, and the two Pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing Angelic Tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised Temple. If he is able to obtain small plaster-casts of the heads of the Kerubim—the lion, the eagle, bull and man—and place these in the proper stations, they will be found together with the Tablets to impart a considerable amount of magical vitality and atmosphere to the Temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since Magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical Temple. This may be left to the ingenuity and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the Instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, "is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness." Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man's nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs which sometimes

were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the Lotus Wand is declared in the Ritual to have the colours of the twelve signs of the Zodiac painted on its stem, and it is surmounted by the Lotus flower of Isis. It symbolises the development of creation. The Wand has ever been a symbol of the magical Will, the power of the spirit in action. And its description in the instruction on the Lotus Wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the Sun

upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The Lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the Sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent through the whole of the life. By these rites of Magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom—the flower of the human spirit, the Lotus of the higher Soul. “Look for the flower to bloom in the silence It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts It is the flower of the soul that has opened.” Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the Lotus Wand, for he says: “The plant is frequently a structure in brilliant fiery colours and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree.” This is highly suggestive, and students both of Yoga and Magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose-Cross is a Lamen or badge synthesising a

vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher Genius to whose knowledge and conversation the student is eternally aspiring. In the Rituals it is described as the Key of Sigils and Rituals.

The Sword is a weapon symbolising the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of Will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the Wand. The Elemental weapons of the Wand, Cup, Dagger, and Pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new centre of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades the work rather well. The consecration cere-

monies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorised and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

Above all, the Pentagram and Hexagram rituals should be committed to memory so that no effort is required to recall at a moment's notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarised in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in Magic. And let him endeavour to

penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap which was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

My work is now done.

“Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour . . . May the Light which is behind the veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea.”

First Knowledge Lecture

1. THE FOUR ELEMENTS of the Ancients are duplicated conditions of:

<i>Heat and Dryness</i>	FIRE	△
<i>Heat and Moisture</i>	AIR	△
<i>Cold and Dryness</i>	EARTH	▽
<i>Cold and Moisture</i>	WATER	▽

2. THE SIGNS OF THE ZODIAC are twelve:—

1. ARIES, <i>the Ram</i>	♈
2. TAURUS, <i>The Bull</i>	♉
3. GEMINI, <i>The Twins</i>	♊
4. CANCER, <i>The Crab</i>	♋
5. LEO, <i>The Lion</i>	♌
6. VIRGO, <i>The Virgin</i>	♍
7. LIBRA, <i>The Scales</i>	♎
8. SCORPIO, <i>The Scorpion</i>	♏
9. SAGITTARIUS, <i>The Archer</i>	♐
10. CAPRICORNUS, <i>The Goat</i>	♑
11. AQUARIUS, <i>The Water-Bearer</i>	♒
12. PISCES, <i>The Fishes</i>	♓

These Twelve Signs are distributed among the Four Triplicities, or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to FIRE belong

ARIES, LEO, SAGITTARIUS: ♈ : ♌ : ♐

Thus to EARTH belong

TAURUS, VIRGO, CAPRICORNUS: ♉ : ♍ : ♏

Thus to AIR belong

GEMINI, LIBRA, AQUARIUS: ♊ : ♎ : ♒

Thus to WATER belong

CANCER, SCORPIO, PISCES. ♋ : ♏ : ♐

3. TO THE ANCIENTS,

six Planets were known, besides THE SUN, which they classed with the Planets. They also assigned certain planetary values to the North and South NODES of the MOON — that is, the points where her orbit touches that of the Ecliptic.

These they named

CAPUT DRACONIS ♂ *Head of the Dragon* and

CAUDA DRACONIS ♀ *Tail of the Dragon*

Since the discovery of two more distant Planets Neptune and Uranus or Herschel, these two terms have been partially replaced by them.

The effect of *Caput Draconis* is similar to that of ♄.

The effect of *Cauda Draconis* is similar to that of ♅.

THE OLD PLANETS are:

Saturn	—————♄	Sol	—————☉
Jupiter	—————♃	Venus	—————♀
Mars	—————♂	Mercury	—————☿
Luna	—————♁	The Moon	

4. THE HEBREW ALPHABET

is given on page 103. Each letter represents a number and has also a meaning.

FIVE LETTERS

have a different shape when written at the end of a word and also a different number.

MEM □ (final) Of these finals, MEM is distinguished by being the only *oblong* letter.

ⴌ ⴍ ⴎ ⴏ The other four—KAPH, NUN, PE, TZADDI, have tails which should come below the line as shown.

Hebrew and Chaldee letters are written from right to left.

THE HEBREW QABALISTS

referred the highest and most abstract ideas to the *Emanations of Deity* or *Sephiroth*. They made them *ten* in number. Each one is a *Sephira*, and when arranged in a certain manner they form *The Tree of Life*.

Hebrew letters are holy symbols. They should be carefully drawn and square.

THE SEPHIROTH are:

1. KETHER—K-Th-R	— <i>The Crown</i>	כתר
2. CHOKMAH—Ch-K-M-H	— <i>Wisdom</i>	חכמה
3. BINAH—B-I-N-H	— <i>Understanding</i>	בינה
4. CHESED—Ch-S-D	— <i>Mercy</i>	חסד
5. GEBURAH—G-B-U-R-H	— <i>Severity</i>	גבורה
6. TIPHARETH—Th-Ph-A-R-Th	— <i>Beauty</i>	תפארת
7. NETSACH—N-Ts-Ch	— <i>Victory</i>	נצח
8. HOD—H-O-D	— <i>Glory</i>	הוד
9. YESOD—Y-S-O-D	— <i>The Foundation</i>	יסוד
10. MALKUTH—M-L-K-U-Th	— <i>The Kingdom</i>	מלכות

The *Dagesh* or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardise pronunciation and is described in Hebrew grammars.

THE HEBREW ALPHABET

Letter	Power	Value	Final	Name	Meaning
א	A	1		Aleph	Ox
ב	B, V	2		Beth	House
ג	G, Gh	3		Gimel	Camel
ד	D, Dh	4		Daleth	Door
ה	H	5		He	Window
ו	O, U, V	6		Vau	Pin or Hook
ז	Z	7		Zayin	Sword or Armour
ח	Ch	8		Cheth	Fence, Enclosure
ט	T	9		Teth	Snake
י	I, Y	10		Yod	Hand
כ	K, Kh	20,500	ך	Kaph	Fist
ל	L	30		Lamed	Ox Goad
מ	M	40,600	ם	Mem	Water
נ	N	50,700	ן	Nun	Fish
ס	S	60		Samekh	Prop
ע	Aa, Ngh	70		Ayin	Eye
פ	P, Ph	80,800	ף	Pe	Mouth
צ	Tz	90,900	ץ	Tzaddi	Fish-hook
ק	Q	100		Qoph	Ear. Back of head
ר	R	200		Resh	Head
ש	S, Sh	300		Shin	Tooth
ת	T, Th	400		Tau	Cross

(Note: Readers of the above who have perused my *Tree of Life* and *Garden of Pomegranates* will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia; and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been non-existent had they known of the pronunciation which I employed in my former works. Actually, however, the student must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising. I. R.)

LET THE NEOPHYTE

consider a point as defined in mathematics—having position, but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realise the *Immanence* of the *Divine* throughout *Nature*, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

The simplest rhythm for the beginner is the Four-fold Breath.

1. Empty the lungs and remain thus while counting 4.
2. Inhale, counting 4 so that you feel filled with breath to the throat.
3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

This should be practised, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

THE LESSER RITUAL OF THE PENTAGRAM

Take a steel dagger in the right hand. Face East.

Invoking

Touch thy forehead
and say ATEH (*thou art*)



Touch thy breast
and say MALKUTH (*the Kingdom*)

Touch thy right shoulder
and say VE-GEBURAH (*and the Power*)

Touch thy left shoulder
and say VE-GEDULAH (*and the Glory*)

Clasp thy hands before thee
and say LE-OLAM (*for ever*)

Dagger between fingers, point up
and say AMEN.

Make in the Air toward the East the invoking PENTAGRAM as shown and, bringing the point of the dagger to the centre of the Pentagram, vibrate the DEITY NAME—YOD HE VAU HE—imagining that your voice carries forward to the East of the Universe.

Holding the dagger out before you, go to the South, make the Pentagram and vibrate similarly the deity name—ADONAI.

Go to the West, make the Pentagram and vibrate EHEIEH.

Go to the North, make the Pentagram and vibrate AGLA.

Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

Stand with arms outstretched in the form of a cross and say:—

BEFORE ME	RAPHAEL
BEHIND ME	GABRIEL
AT MY RIGHT HAND	MICHAEL
AT MY LEFT HAND	AURIEL

BEFORE ME FLAMES THE PENTAGRAM—

BEHIND ME SHINES THE SIX-RAYED STAR

Again make the Qabalistic Cross as directed above, saying ATEH, etc.

For Banishing use the same Ritual, but reversing the direction of the lines of the Pentagram.

THE USES OF THE PENTAGRAM RITUAL

1. As a form of prayer the invoking ritual should be used in the morning—the banishing in the evening.



The NAMES should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism. The Banishing Ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away about three feet, prevent its return with the Sign of Silence.

Now imagine the form in the East before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the further side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your con-

sciousness in this form and go to the East. Make yourself 'feel' there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the Ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form.

Finish in the East and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be re-absorbed.

(In the introduction I have given instructions for the performance of the Qabalistic Cross. When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.

Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book "The Middle Pillar." I. R.)

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim*, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, sym-

bols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the "Per-em-Hru" or the "Book of Coming Forth into the Day," the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unit himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the pur-

pose of this lecture by the V. H. Frater M. W. T., and the V. H. Soror S. S. D. D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

“Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of Coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai.”

And the rubric is:

“The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled.”

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

“I am TUM made One with all things.

“I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

“I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle’s plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength, and my strength is His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun.

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as

Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

“TUM has built his Bridal Chamber. RURURET has founded his shrine. The Procession’s completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

“As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way.”

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and

commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

“I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory.”

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf which completes the right hand of a stall is called “Possessor of Truth controlling the Feet,” while that on the left is “Possessor of strength, binding the male and female animals.” The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his Initiation, and is satisfied by his right to enter. He states that he has been taken into the ante--chamber of the

Temple and there stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it, he was re clothed and annointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high

enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the Initiate replies "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS	AM	PEKHT
KONX	OM	PAX
LIGHT	IN	EXTENSION!

Second Knowledge Lecture

The Names and Alchemical Symbols of the THREE PRINCIPLES OF NATURE are:—

SULPHUR ♁ MERCURY ☿ SALT ⊖

THE METALS ATTRIBUTED TO THE PLANETS IN ALCHEMY are:—

LEAD	♄	GOLD	☉
TIN	♅	COPPER or BRASS	♀
IRON	♂	QUICKSILVER	☿
	SILVER	♁	

The following terms are used in books about Alchemy. They have the meanings given below.

SOL PHILOSOPHURUM

The Pure Living Alchemical Spirit of *Gold*—the Refined Essence of Heat and Fire.

LUNA PHILOSOPHURUM

The Pure Living Alchemical Spirit of *Silver*—the Refined Essence of Heat and Moisture.

THE GREEN LION

The Stem and Root of the Radical Essence of Metals.

THE BLACK DRAGON

Death—Putrefaction—Decay.

THE KING

Red—The Qabalistic *Microprosopus*.

Tiphareth—analogous to *Gold* and the *Sun*.

THE QUEEN

White—The Qabalistic *Bride of Microprosopus*,
Malkah—analogous to *Silver* and the *Moon*.

THE FOUR ORDERS OF THE ELEMENTALS ARE:—

- | | |
|-----------------------------|--------------------|
| 1. The Spirits of the Earth | <i>Gnomes</i> |
| 2. The Spirits of the Air | <i>Sylphs</i> |
| 3. The Spirits of the Water | <i>Undines</i> |
| 4. The Spirits of the Fire | <i>Salamanders</i> |

These are the Essential Spiritual Beings called upon to praise *God* in the '*Benedicite Omnia Opera*.'


The Kerubim are the Living Powers of Tetragrammation on the Material Plane and the *Presidents of the Four Elements*.

They operate through the *Fixed* or *Kerubic Signs* of the *Zodiac* and are thus symbolised and attributed:—

KERUB of AIR—*Man*—AQUARIUS ♒

KERUB of FIRE—*Lion*—LEO ♌

KERUB of EARTH—*Bull*—TAURUS ♉

KERUB of WATER—*Eagle*—SCORPIO ♏ or 

Tetragrammaton means Four-Lettered Name and refers to the Unpronounceable Name of *God* symbolised by JEHOVAH.

The Laver of Water of Purification refers to the Waters of *Binah*, the Female Power reflected in the Waters of Creation.

The Altar of Burnt Offering for the sacrifice of animals symbolises the *Qlippoth* or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our passions should be sacrificed.

The Qlippoth are the Evil Demons of Matter and the Shells of the Dead.

The Altar of Incense in the Tabernacle was overlaid with gold. Ours is Black to symbolise our work which is to separate the Philosophic Gold from the Black Dragon of Matter.

This altar diagram shows the Ten Sephiroth with all the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephirah are written the Names of the Deity, Archangel and Angelic Host attributed to it. The Twenty Two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.

The Flaming Sword is formed by the natural order of the Tree of Life. It resembles a flash of Lightning.

Together the Sephiroth and the Twenty Two Paths form the 32 Paths of the Sepher Yetzirah or Book of Formation.

The Two pillars either side of the Altar represent:

Active: The White Pillar on the South Side.

Male.

Adam.

Pillar of Light and Fire.

Right Kerub.

Metatron.

Passive: The Black Pillar on the North Side.

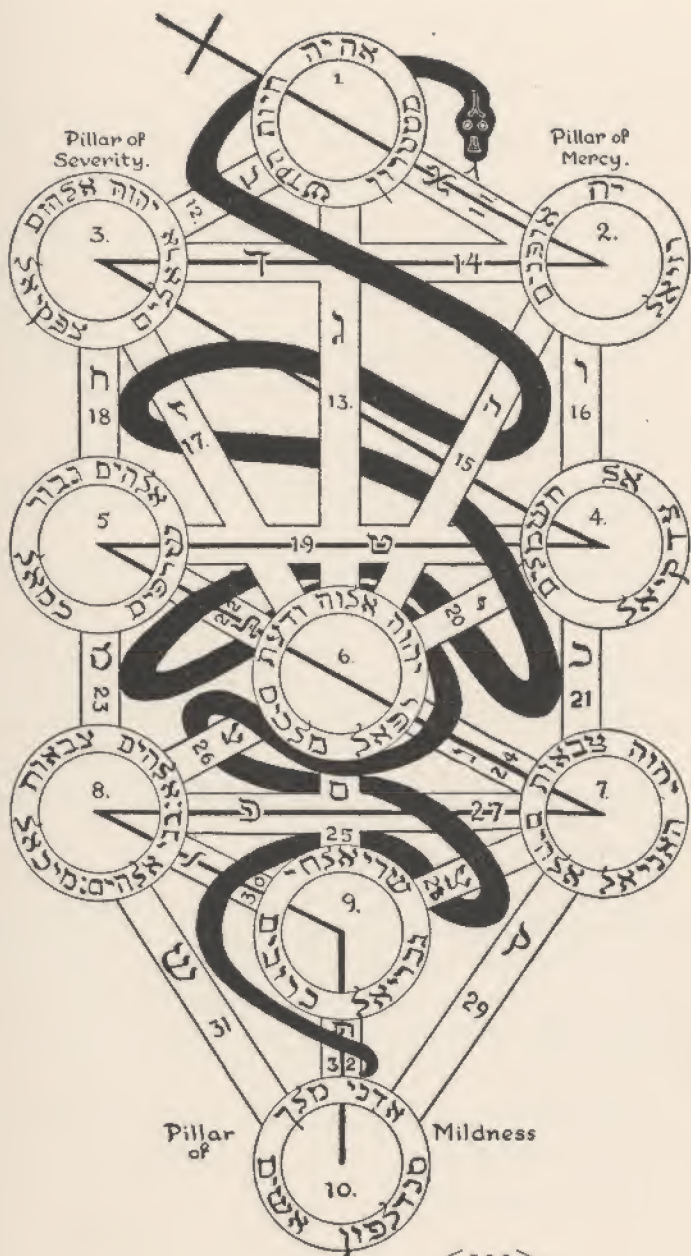
Female.

Eve.

Pillar of Cloud.

Left Kerub.

Sandalphon.



THE SECOND MEDITATION

LET THE ZELATOR meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualising the symbols of a BULL—a VIRGIN—a GOAT which stand for KERUBIC EARTH—MUTABLE EARTH—CARDINAL EARTH.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

ATZILUTH, Archetypal—Pure Deity.	אצילות
BRIAH, Creative—Archangelic.	בריאה
YETZIRAH, Formative—Angelic.	יצירה
ASSIAH, Action—Matter, Man, Shells, Demons.	עשיה

The Ten Houses, or Heavens, of ASSIAH, the Material World are:

1. Primum Mobile, Rashith ha Gilgalim.	ראשית הגלגלים
2. Sphere of the Zodiac, Mazloth.	מזלות
3. Sphere of Saturn, Shabbathai.	שבתאי
4. Sphere of Jupiter, Tzedek.	צדק
5. Sphere of Mars, Madim.	מדים
6. Sphere of the Sol, Shemesh.	שמש
7. Sphere of Venus, Nogah.	נוגה
8. Sphere of Mercury, Kokab.	כוכב
9. Sphere of Luna, Levanah.	לבנה
10. Sphere of the Elements, Olam Yesodoth.	עולם יסודות

(This is sometimes rendered Cholem Yesodoth, and translated “The Breaker of Foundations.” I am pretty certain that this is a mistake no doubt due to a printer’s error in reproducing “Ch” in place of “Gh,” the latter being intended for “Ayin.”)

THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

No. OF SEPHIRAH	DIVINE NAME (Atziluth)	ARCHANGELIC NAME (Briah)	CHOIR OF ANGELS (Yetsirah)
1. Kether	Eheieh	Metatron	Chayoth ha-Qadesh חיות הקדש
2. Chokmah	Yah	Raziel	Auphanim אופנים
3. Binah	Yhvh Elohim	Tzaphqiel	Aralim ארלים
4. Chesed	El	Tzadqiel	Chashmalim חשמלים
5. Geburah	Elohim Gibor	Kamael	Seraphim שרפים
6. Tiphareth	Yhvh Eloah Vedaath יהוה אלוה ודעת	Raphael	Melekim מלכים
7. Netzach	Yhvh Tzabaoth	Haniel	Elohim אלהים
8. Hod	Elohim Tzabaoth	Michael	Beni Elohim בני אלהים
9. Yesod	Shaddai El Chai שדי אלהי	Gabriel	Kerubim כרוכים
10. Malkuth	Adonai ha-Aretz אדני הארץ	Sandalphon	Ashim אשים

NOTE: The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance. I. R.

PLANETARY NAMES

	Name of Planet in Hebrew	Angel	Intelligence	Spirit
♄	Shabbathai	Cassiel	Agiel	Zazel זאזל
♅	Tzedek	Sachiel	Iophiel	Hismael הסמאל
♆	Madim	Zamael	Graphiel	Bartzabel
♁	Shemesh	Michael	Nakhiel	Sorath
♂	Nogah	Hanael	Hagiel	Kedemel
♂	Kokab	Raphael	Tiriel	Taphthartharath קדמאל
♂	Levanah	Gabriel	Malkah be Tarshisim ve-ad Ruachoth Schechalim טיריאל שד בךרשמע הפּתרתרת	Schad Barschemoth ha-Shartathan שד בךרשמע הפּתרתרת

The traditional Tarot consists of a pack of 78 cards made up of Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The Four Suits are:

1. *Wands* or Sceptres comparable to Diamonds
2. *Cups* or Chalices comparable to Hearts.
3. *Swords* comparable to Spades.
4. *Pentacles* or Coins comparable to Clubs.

Third Knowledge Lecture

THE SOUL is divided by the Qabalists into three Principal Parts:—

1. NESCHAMAH The Highest Part, answering to the Three Supernals.
 2. RUACH The Middle Part, answering to the six Sephiroth from CHESED to YESOD, inclusive.
 3. NEPHEsch The lowest, answering to MALKUTH.
- NESCHAMAH answers to the higher aspirations of the Soul.

RUACH answers to the mind and reasoning powers.

NEPHEsch answers to the animal instincts.

CHIAH answers to CHOKMAH, YECHIDAH TO KETHER, while NESCHAMAH itself is referred to BINAH.

The Sepher Yetzirah divides the Hebrew Letters into three Classes of Three, Seven, and Twelve.

Three Mothers ————— א : מ : ש

Seven Double Letters ————— בגדכפרת

Twelve Single Letters ————— הוזהטילנסעצק

The Holy Place embraces the symbolism of the 22 Letters.

The Table of Shew-Bread, the Single Letters.

The Altar of Incense the Three Mothers.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and Ghosts and Phantoms.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

An Angel is a pure and high Spirit of unmixed good in office and operation.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the Letters of Tetragrammation thus:—

Sceptres or Wands to—	Yod
Cups —————	Heh
Swords —————	Vau
Pentacles —————	Heh (final)

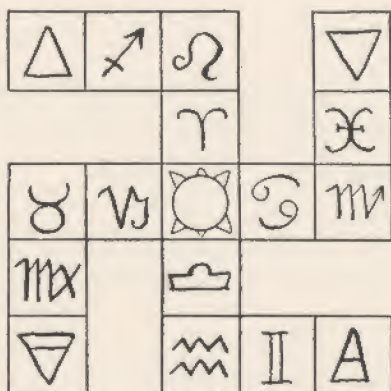
The Four Suits also refer to the Four Worlds of the Qabalists thus:—

Sceptres to —————	Atziluth
Cups —————	Briah
Swords —————	Yetzirah
Pentacles —————	Assiah

The Honours of the Tarot Pack are, as it were, the Vice-gerants of the Great Name, in the Qabalistic World to which each suit is referred. They also symbolise Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

THE FYLFOT CROSS

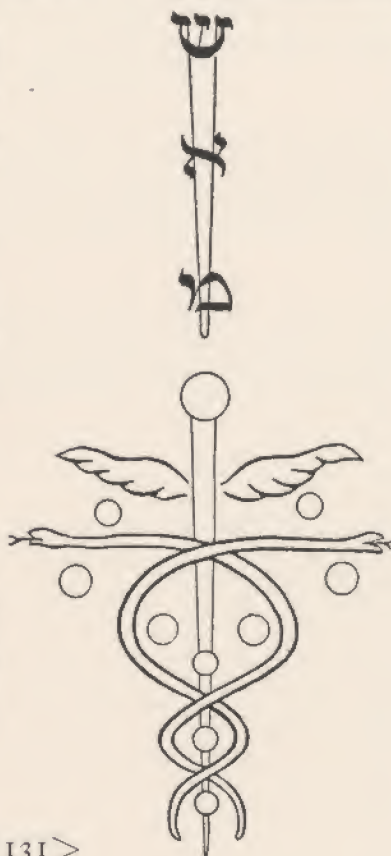
The 17 Squares out of a square of lesser squares, refer to the *Sun* in the twelve Signs of the Zodiac and the Four Elements:



This form of the Caduceus of Hermes is that of the Three Mother Letters placed on one another thus:

The Caduceus has another meaning on the *Tree of Life*. The upper part wings touch *Chokmah* and *Binah*: These are the Three Supernals.

The Seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon *Chesed* and *Geburah*.



The meaning of *Luna* on the *Tree of Life* is thus:

In its increase it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the *Sun of Tiphareth*.

MEDITATION

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.












Let him now call before his mind the Signs of the Airy Triplicity X ☾ ☿ and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

Fourth Knowledge Lecture

The Figures of Geomancy
and Their Zodiacal Attributions

	Puer			Puella	
	Amissio			Rubeus	
	Albus			Acquisitio	
	Populus			Carcer	
	Via			Tristitia	
	Fortuna Major			Laetitia	
	Fortuna Minor			Caput Draconis	
	Conjunctio			Cauda Draconis	

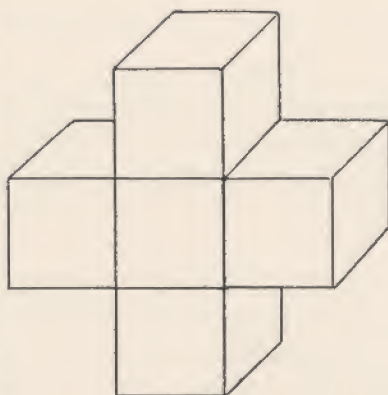
The numbers and lineal figures appropriate to the planets are:—

<i>Saturn</i>	3	Triangle
<i>Jupiter</i>	4	Square
<i>Mars</i>	5	Pentagram
<i>Sun</i>	6	Hexagram
<i>Venus</i>	7	Heptagram
<i>Mercury</i>	8	Octagram
<i>Moon</i>	9	Enneagram

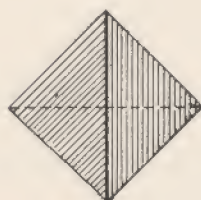
THE MAGICAL SQUARES OF THE PLANETS are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. Thus the number of the Planet SATURN is 3, square 9, sum of all columns vertical, horizontal and diagonal 15; total sum of all numbers, 45.

These numbers are then formed into Divine and Spirit Names, as is demonstrated in that section of this book dealing with sigils.

THE SOLID GREEK CUBICAL CROSS, the Admission Badge for the Path of TAU, is composed of 22 squares, answering to the 22 letters of the Hebrew Alphabet.

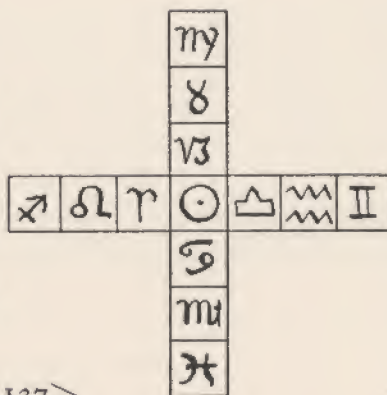


THE SOLID TRIANGLE OR TETRAHEDRON, or Pyramid of Fire, the Admission Badge for the Path of SHIN, represents the Simple Fire of Nature and the Latent or Hidden Fire.



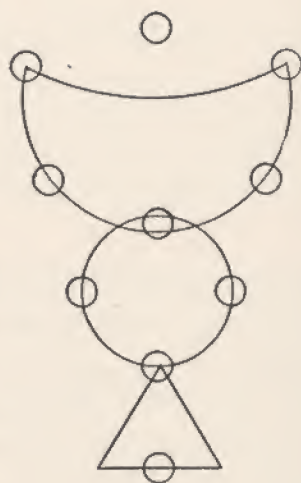
The three upper triangles refer to FIRE—Solar, Volcanic and Astral, while the lowest or basal triangle represents the latent heat.

THE GREEK CROSS of 13 Squares, the Admission Badge for the Path of RESH, is referred to the SUN in the Twelve Signs of the Zodiac, and also in the midst of the Four Elements.

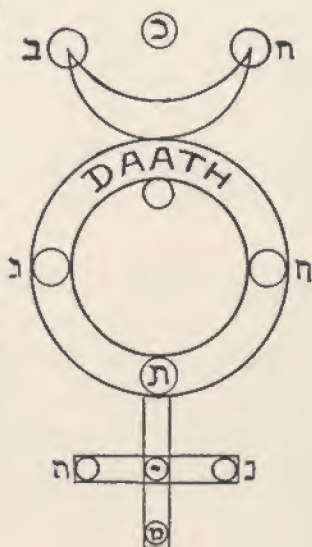


THE CUP OF STOLISTES, the Admission Badge to the Grade of ③ = ⑧, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of *Kether*.

Yesod and *Malkuth* are referred to the triangle below, the former to the apex, the latter to the base. Like the Caduceus, it further represents the Three Elements: Water, Fire and Air. The Crescent refers to the Waters Above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolised by the upper part of the Caduceus.



THE SYMBOL of MERCURY on the Tree of Life Embraces all but *Kether*. The horns spring from *Daath* (Knowledge) which is not, properly speaking, a Sephira, but rather a conjunction of *Chokmah* and *Binah*.



ATTRIBUTION OF THE TAROT TRUMPS

<i>Path</i>	<i>No.</i>	<i>Tarot Trump</i>	<i>Letter</i>	<i>Symbol</i>
11	0	The Foolish Man	א	△
12	1	The Juggler	ב	♄
13	2	The High Priestess	ג	♃
14	3	The Empress	ד	♀
15	4	The Emperor	ה	♂
16	5	The Hierophant	ו	♄
17	6	The Lovers	ז	♋
18	7	The Chariot	ח	♌
19	8	Strength (Justice)	ט	♍
20	9	The Hermit (Prudence)	י	♎
21	10	The Wheel of Fortune	כ	♚
22	11	Justice (Strength)	ל	♎
23	12	The Hanged Man	מ	♎
24	13	Death	נ	♏
25	14	Temperance	ס	♋
26	15	The Devil	ע	♄
27	16	Tower Struck by Lightning	פ	♏
28	17	The Star	צ	♋
29	18	The Moon	ק	♋
30	19	The Sun	ר	♏
31	20	Last Judgment	ש	♏
32	21	The Universe.	ת	♏

MEDITATION

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica.

Let him seek out their meanings and correspondences.

Let him contemplate the Symbol Mercury and the Number 8.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.

NOTES ON THE TAROT

by *Frater S. R. M. D.*

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the *Abba* and the *Aima* in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure, is referred to the Bride, *Kallah* or *Malkah*.

Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool=The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.
1. The Juggler=The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.
2. High Priestess=The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.
3. Empress=The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn.
4. Emperor=The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac

acting through Aries upon the Sun, and initiating Spring.

5. Hierophant=The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.
6. The Lovers=The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot=Understanding acting upon Severity. Saturn acting through Cancer upon Mars.
8. Strength=Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.
9. Hermit=The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune=The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.
11. Justice=The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.
12. The Hanged Man=The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.
13. Death=The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance=The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.
15. The Devil=The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.
16. The Tower=The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.
17. Star=The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.
18. Moon=The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.
19. Sun=The Splendour of the Material World. Mercury acting through the Sun upon the Moon.
20. Judgment=The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.
21. Universe=The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

THE GARDEN OF EDEN BEFORE THE FALL

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE—AIMA ELOHIM, the Mother Supernal—The Woman of the Apocalypse (Chap. 12) clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.'

From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World or Assiah or Shells, represented by the Coiled Up DRAGON with Seven Heads and Ten Horns—being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads:—

PISON: Fire—flowing to GEBURAH where there is Gold.

GIHON: Water—the Waters of Mercy, flowing into CHESED.

HIDDIKEL: Air—flowing into TIPHARETH.

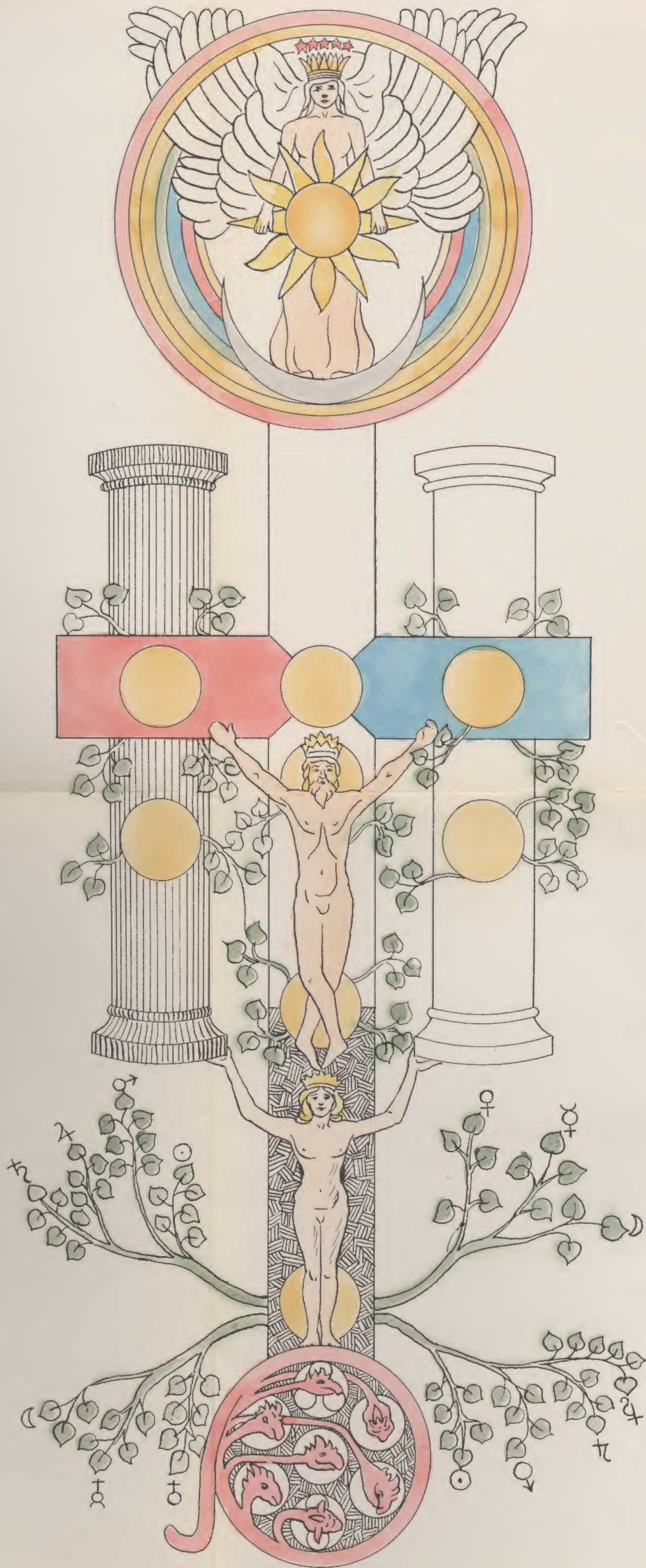
PHRATH (Euphrates): Earth — flowing into MALKUTH.

It is written “In DAATH the Depths are broken up and the Clouds drop down dew.”

The word *Naher* has the meaning ‘perennial stream’ —‘never failing waters’ as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.



ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward,

not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

"Ask of God and ye shall have,
Seek and ye shall find.

Knock, and it shall be opened unto you."

THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, AND PEH from the SEPHIROTH—MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated—and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

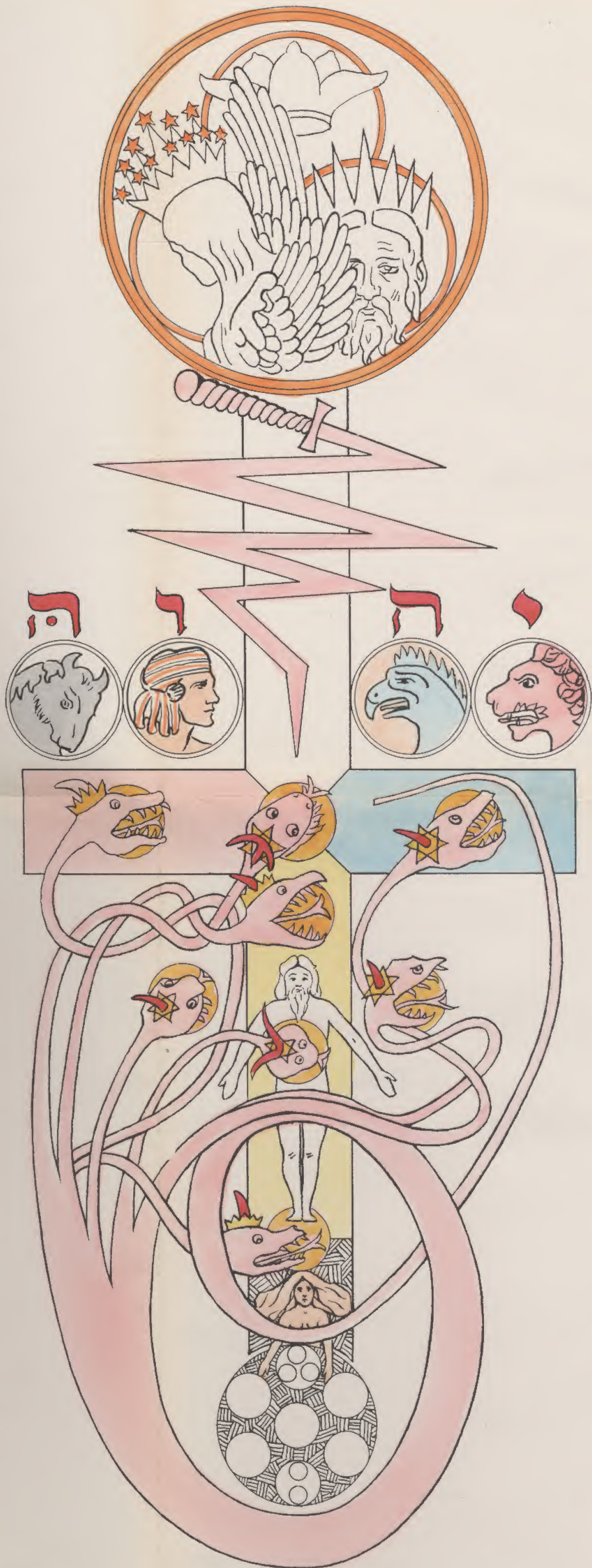
Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH—and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DEATH—yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. ‘Thou breakest the Heads of Leviathan in pieces.’)

And on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36 31 to 43. Chronicles 1. 43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.



Fifth Knowledge Lecture

AZOTH is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus:—A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies *Essence*.

The following names occur in Qabalistic writings:—

AIN—the Negative	אין (Nothing—Not)
AIN SOPH	אין סוף (Limitless)
AIN SOPH AUR	אין סוף אור (The Limitless Light)

These are the Veils of the Negative Existence depending from Kether.

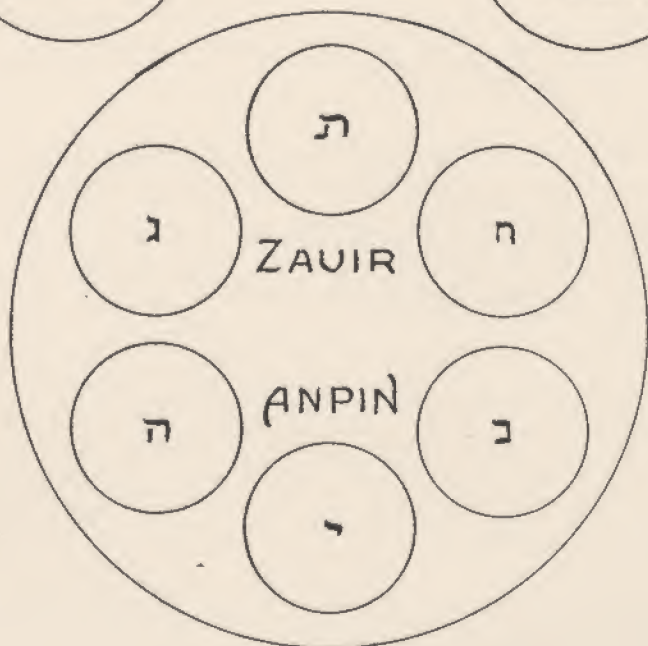
ARIK ANPIN אריק אנפין—MACROPROSOPUS or The Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, AATIK YOMIN עתיק יומין

Kether or the Vast Countenance emanates first as ABBA, the Supernal Father, and AIMA the Supernal Mother.

ABBA אבא The Supernal Father is referred to YOD of Tetragrammaton, and

AIMA אימא The Supernal Mother is referred to HEH.

ELOHIM אלהים is a name given to these two Persons united.



As Elohim they become the parents of THE SON ZAUIR ANPIN זאיר אנפין, also called MICROPROSOPUS or the LESSER COUNTENANCE.

ABBA is referred to YOD and the Sephira CHOKMAH. AIMA is referred to HEH and the Sephirah BINAH. ZAUIR ANPIN is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netsach, Hod, and Yesod, and of these especially to TIPHARETH.

MALKAH מלכה The Queen, and KALAH כלה The Bride are titles of MALKUTH considered as the Spouse of Zaur Anpin, the Microprosopus.

The Letters of the Name YHVH contain these meanings, thus:—

YOD is referred to ABBA. HEH to AIMA.
VAU to ZAUIR ANPIN. HEH (final) to MALKAH.

These Letters are also referred to the Four Worlds and the Four Suits of the Tarot thus:—

YOD	ATZILUTH	WANDS
HEH	BRIAH	CUPS
VAU	YETZIRAH	SWORDS
HEH (f)	ASSIAH	PENTACLES

IN EACH OF THE FOUR WORLDS are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all — the number of the letter TAU, The Cross, The Universe, the Completion of all things.

THE TAROT is thus referred to The Tree of Life:

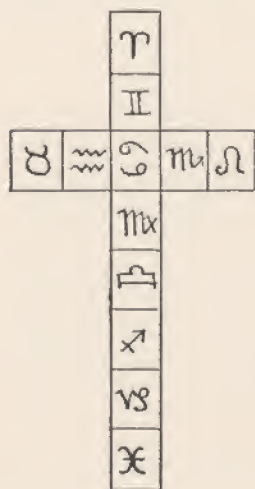
THE FOUR ACES are placed on the Throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, 2 on Chokmah, 3 on Binah, etc. The 22 *Trumps* are then arranged on the Paths between them, according to the Letters to which they correspond.

THE KING AND QUEEN of the suit are placed beside *Chokmah* and *Binah* respectively; the *Knight* and *Knave* by *Tiphareth* and *Malkuth*.

THE TAROT TRUMPS thus receive the equilibrium of the Sephiroth they connect.

THE ADMISSION BADGES used in the grade of *Philosophus* are as follows:

THE CALVARY CROSS OF TWELVE SQUARES, admitting to the Path of *Qoph*, the 29th Path, refers to the Zodiac and to the Eternal River of Eden divided into Four Heads:



NAHAR — The River — נהר

1. HIDDIKEL — הדקל

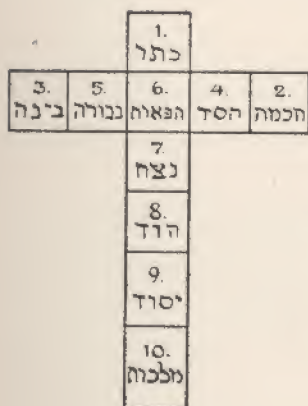
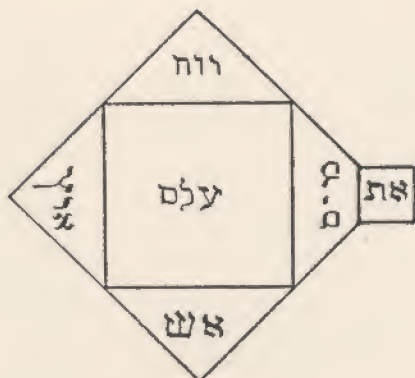
2. PISON — פישון

3. GIHON — גיחון

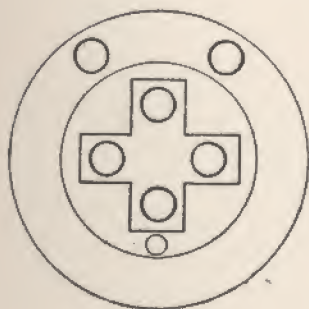
4. PHRATH — פרث

THE PYRAMID OF THE FOUR ELEMENTS admits to the Path of *Tzaddi*, the 28th Path.

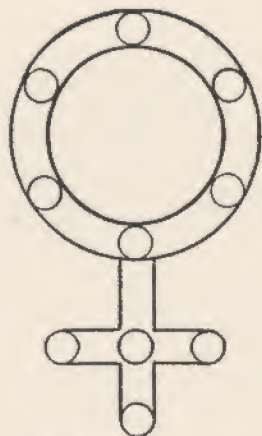
On the sides are the Hebrew Names of the Elements. On the apex is the word *Eth* — Essence, and on the base the word *Olam* meaning World.



THE CALVARY CROSS OF TEN SQUARES admits to the Path of Peh, Mars — the 27th Path. The Ten Squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double Cube of the Altar of Incense.



THE CROSS OF THE HEGEMON'S BADGE admits to the Grade of Philosophus. This cross embraces Tiphareth, Netsach, Hod and Yesod, and rests upon Malkuth. The Calvary Cross of Six Squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



THE SYMBOL OF VENUS on the Tree of Life embraces the whole Ten Sephiroth. It is a fitting emblem of the Isis of Nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

NAMES especially connected with the Four Elements:—

EARTH:

Hebrew Name	<i>Aretz</i> or <i>Ophir</i> —ארץ ; עפיר
Great Name	<i>Adonai ha-Aretz</i> —אדני הארץ
Cardinal Point	North. <i>Tzaphon</i> —צפון
Archangel	<i>Auriel</i> —אוריאל
Angel	<i>Phorlakh</i> —פורלאך
Ruler	<i>Kerub</i> —כרוב
King	<i>Ghob</i> —
Elementals	<i>Gnomes</i> —

AIR:

Hebrew Name	<i>Ruach</i> —רוח
Great Name	<i>Shaddai El Chai</i> —שדי אל חי
Cardinal Point	East. <i>Mizrach</i> —מזרח
Archangel	<i>Raphael</i> —רפאל
Angel	<i>Chassan</i> —חשן
Ruler	<i>Ariel</i> —אריאל
King	<i>Paralda</i> —
Elementals	<i>Sylphs</i> —

WATER:

Hebrew Name	<i>Maim</i> _____מים
Great Name	<i>Elohim Tzabaoth</i> _____אלהים צבאות
Cardinal Point	West. <i>Maarab</i> _____מערב
Archangel	<i>Gabriel</i> _____גבריאל
Angel	<i>Taliahad</i> _____טליהד
Ruler	<i>Tharsis</i> _____תרשים
King	<i>Nichsa</i> _____
Elementals	<i>Undines</i> _____

FIRE:

Hebrew Name	<i>Asch</i> _____אש
Great Name	<i>Yhvh Tzabaoth</i> _____יהוה צבאות
Cardinal Point	South. <i>Darom</i> _____דרום
Archangel	<i>Michael</i> _____מיכאל
Angel	<i>Aral</i> _____אראל
King	<i>Seraph</i> _____שרף
Ruler	<i>Djin</i> _____
Elementals	<i>Salamanders</i> _____

MEDITATION

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects.

Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all man-kind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire—its attributes and correspondences.

THE DIAGRAMS

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon—you must note:

That in every diagram and picture, the right hand side of the observer is next the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A Diagram, then, is a picture of a Man or the Moon facing you. The Temple Pillars are similar:

Black Pillar	Severity	Left	North
White Pillar	Mercy	Right	South
Black Pillar	Boaz	Stolistes	
White Pillar	Jachin	Dadouchos	

That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hiereus. (See Chronicles II. iii, 17.) “And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz.”

Now Boaz=Strength, Severity, Binah, Black Pillar; and Jachin=White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say *Ateh*—Thou art; the Heart—*Malkuth*; Right Shoulder, *ve-Geburah*; left shoulder *ve-Gedulah*, and with the fingers clasped on the breast say, *Le, olahm, amen!*

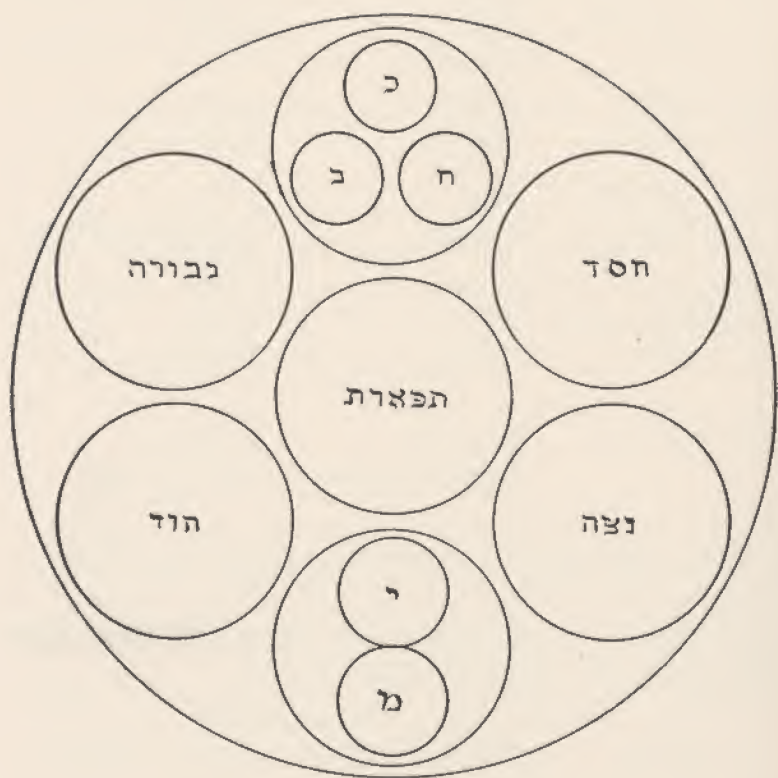
(Note: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more satisfactory than inserting them once again into the knowledge lectures. I. R.)

TWO FURTHER ALCHEMICAL ATTRIBUTIONS TO THE TREE OF LIFE

1. Kether	Mercury	The Metallic Root
2. Chokmah	Salt	Lead
3. Binah	Sulphur	Tin
4. Chesed	Silver	Silver
5. Geburah	Gold	Gold
6. Tiphareth	Iron	Iron
7. Netzach	Copper	Hermaphroditical Brass
8. Hod	Tin	Brass
9. Yesod	Lead	Mercury
10. Malkuth	Mercury Philosophorum	Medicina Metallorum

THE QLIPPOTH ON THE TREE OF LIFE

1. Kether	Thaumiel—The two contending Forces
2. Chokmah	Ghogiel—The Hinders
3. Binah	Satariel—The Concealers
4. Chesed	Agshekeloh—The Breakers in Pieces
5. Geburah	Golohab—The Burners
6. Tiphareth	Tagiriron—The Disputers
7. Netzach	Gharab Tzerek—The Ravens of Death
8. Hod	Samael—The Liar or Poison of God
9. Yesod	Gamaliel—The Obscene Ones
10. Malkuth	Lilith—Queen of the Night and of Demons



The Seven Palaces attributed to the
Ten Sephiroth

THE ASTROLOGICAL SYMBOLS OF THE PLANETS

These are derived from the three primary forms of the Cross, the Crescent and the Circle, either singly or in combination.

The Circle denotes Sun and Gold; the Crescent the Moon and Silver, respectively analogous to the Red and White Alchemical natures.

The Cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus Copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that Lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is Solar externally but corrosive externally.

Venus is opposite. Copper is externally of the nature of Gold, but internally corrosive. Hence the name of the Sphere of Venus is *Nogah*—denoting External Splendour but internal corruption.

The Serpent Nehushtan, which Moses made when the Children of Israel were bitten by Serpents of Fire in the Wilderness, is the Serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents is the same as the Name of the Angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the Reconciler between

the Fires of Geburah or Severity, and the Waters of Chesed or Mercy—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah, or External Splendour, as shewn further by the Alchemical Symbol of Venus, wherein the Circle of the Sun is exalted above the Cross of Corrosion. And therefore it is said in the Zohar that “Alone of the Shells is the Serpent Nogah found in Holiness” and he is called the Balance of Justice. Why, then, is he called the External or False Splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the Celestial Serpent of Wisdom. But the Serpent of the Temptation is the Serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yet-iratic attribution of the Alphabet, whence results some curious hieroglyphic symbolism. Thus Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. *Eheieh*, by Air, Aries, Virgo, Aries. From *Yeheshua*, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, Fire, Taurus, Aries. Virgo born of a Virgin, Aries the Sacrificial Lamb, Fire the Fire of the Holy Spirit, Taurus the Ox of the Earth in whose Manger He was laid, and lastly Aries the flocks of sheep whose Herdsmen came to worship Him. *Elohim* yields Air, Libra, Aries, Virgo, Water—the Firmament, the Balanced Forces, the Fire of the Spirit (For Aries is a fiery Sign), operating in the Zodiac, the Fire Goddess, and the Waters of Creation.

The terms Raven or Crow, Lion and Eagle have various Alchemical significations. Generally

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

One great difference between Chemical and Alchemical processes is that Alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

The Cucurbite is a glass boiler attached to the lower part of the Alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

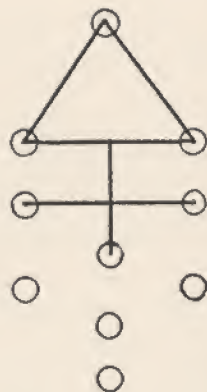
The Athanor or Philosophical Furnace is to produce a graduated heat.

The Balneum Mariae is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

The Balneum Arenae or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

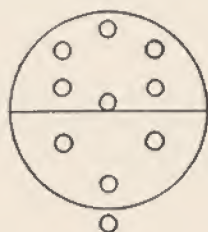
The Philosophic Egg is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.

This represents the Alchemical Symbol of Sulphur on the Tree of Life. It does not touch the four lower Sephiroth. The Cross terminates in Tiphareth, whereby, as it were, the Supernal Triangle is to be grasped, and Tiphareth is the purified Man.

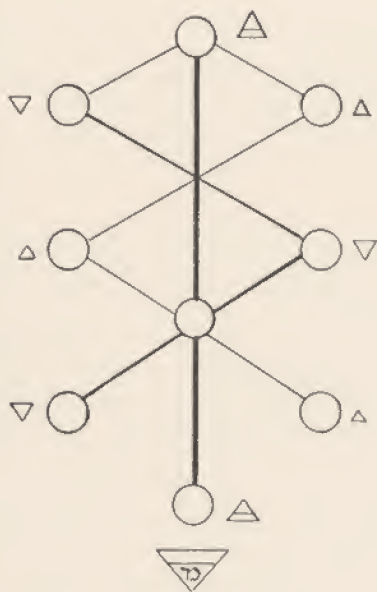


The Hexagram of Tiphareth is formed from the Pillars on each side. In Chesed is the Water triangle, in Geburah the Fire triangle. And Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.

The Symbol of Salt on the Tree of Life embraces all the Sephiroth but Malkuth, and is as it were, the Reconciler between the Sulphur and Mercury. The horizontal dividing line implies the precept of Hermes "as above so below."



The drawing represents the Trinity operating through the Sephiroth and reflected downwards in the four triangles of the Elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; Fire is reflected from Chokmah through Geburah to Netzach; while Earth is Malkuth, the receptacle of the other Three.



(Note: The following Angelic Names have been assembled and tabulated systematically from a Philosophus manuscript entitled "The Lecture on the Shemhamphoresch." This document deals principally with the traditional modes of forming Angelic Names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy two names of three letters each. To each of these names is added the suffix *Yah* or *El*, thus yielding angelic names and formulae. These seventy two Angels are allotted to each quinary, or division of 5° , in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every Sign of the Zodiac has an Archangel, Angel, Angel of its corresponding house, and a vast sub-hierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the Archangelic and Angelic Names of the twelve Zodiacal Signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on Tarot attribute two of these Angels to each of the 36 small cards, and the anglicised transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of Sigils and Telesmatic Images, which are, as elsewhere explained, formed from the Hebrew spellings. I. R.)

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	♂ ♀	Angel ruling Dekan	Angel ruling Quinance
♈	מלה	יהוה	מלכידאל	שרהאל	איאל	♂	זור	דהאל
						⊙	בהמיי	ההשיה
						♀	כסנדר	עממיה
						♂	כרדמדי	ננאיל
♉	שור	יהוה	אסמודאל	ארזאל	טואל	♂	מנהראי	מבמיה
						♂	יסגנון	יהאל
						♂	סגרש	מבמיה
♊	תאומים	יהוה	אמבראל	סראאל	גיאל	♂	שחדני	מבמיה
						⊙	כיתור	מבמיה

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	Decan	Angel ruling Decan	Angel ruling Quinance
כ	מאזנים	והיה	זוריאל	חרקיאל	יהאל	☾	טרסני	יזלאל מבהאל הריאל הקמית לאויה כליאל לוייה פחליה נלכאל ייאל מלהאל חהויה בהויה האזיה ירתאל עזאזיה ריאל אומאל
מ	עקב	והחי	ברכיאל	סאציאל	מוסול	♂	כמוץ	
						☉	נינדוהר	
						♀	נתודיאל	
						♂	משרית	
ז	קשת	ויהח	אדוכיאל	סמקיאל	סיעסאל	☾	והרין	
						♂	אבהאל	

Sign	Name in Hebrew	Divine Name	Archangel	Angel	Angel ruling the House corresponding	D Decan	Angel ruling Decan	Angel ruling Quinance
♈	בּוֹרִי	חַיָּהוּ	חַנּוּכָּא	סַרְפִּימְיָאֵל	כְּשִׁנְיָעִיָּה	ז	מַסְנִין	לַכְבָּאֵל וְשַׁרְיָה יְחִיָּה לַחַהֲיָה כּוֹקֵה מַנְדָּאֵל אַנְיָאֵל חַעֲמִיָּה רַחֲעֵאֵל יִיזָאֵל חַחַהֲאֵל מִיכָאֵל וּזְלִיָּה יִלְהִיָּה סַמְאֵל עַרְיָאֵל עִשְׂלִיָּה מִירְהָאֵל
♉	דָּלִי	חַיָּהוּ	כַּמְכַרְיָאֵל	אַבְכַּסְיָאֵל	אַנְסוֹאֵל	ז	סַפְסַם	
♊	דָּגִים	חַחַיָּה	אַמְנִיָּצִיָּאֵל	וִכְבִּיָּאֵל	פַּשְׂיָאֵל	ז	אִוְרוֹן	
♋						♀	אֶבְרָהָן	
♌						♈	גִּרְזִיָּאֵל	
♍						♉	בַּחֲלָמִי	
♎						♊	מִרְדִּיָּאֵל	
♏						♋	מִיכָאֵל	
♐						♌	מִרְדִּיָּאֵל	
♑						♍	מִיכָאֵל	
♒						♎	מִיכָאֵל	
♓						♏	מִיכָאֵל	

ON THE WORK TO BE UNDERTAKEN BETWEEN PORTAL AND ⑤—⑥

The work comes under six headings as follows:

1. A Thesis on the Rituals.
2. A meditation on the crosses which have been used as admission badges in the Grades. This is a preparation for the meditation which precedes the ⑤—⑥ Grade and should be applied for when you have been a Portal Member for seven months.
3. A complete diagram of The Tree of Life.
4. The practice of control of the Aura.
5. The placing of The Tree of Life in the Aura.
6. Tattwas—Astrology—Divination.

1. THE THESIS. Read the rituals. Build them up in imagination. Compare the Opening and Closing in the various Grades. Note the general underlying scheme for each Elemental Grade—and note where the differences occur. Follow the careers of the various Officers. Note at what Grade an Officer disappears.

Make a precis of each Ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take Office because you will not then need to follow everything in the Ritual but need only turn to the page where your Office is mentioned and when you have no more to say, you can turn to the Closing and put the Ritual aside till required for

that. Ability to do this and to move correctly in the Temple adds greatly to the harmony and repose of the whole Ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the Temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of Gods: "Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my Name." And the speeches of the Kabiri in the Grades of Practicus and Philosophus. Information is given in speeches about Tarot Keys and diagrams.

Note the technique for traversing the various Paths—the words, and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you—and presently your personal reaction to the Grades will crystallise out and you will be able to write your thesis.

2. Make a list and drawings of the crosses which have been given you as Admission Badges throughout the

Grades, from the Swastika of the Zelator to the Five-squared cross which you put on as you stood at the Altar at the second point of the Portal Grade. Read what is said of them in the Rituals and knowledge lectures, and make notes about them.

3. THE TREE OF LIFE. This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the Deity Names, Names of Archangels and Angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. CONTROL OF THE AURA. If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple text-book such as is used in ambulance work, or attend a course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practise controlling this aura or Sphere of Sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings. To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

PSYCHOLOGY by Wm. McDougall (Home University Library).

PSYCHOANALYSIS FOR NORMAL PEOPLE by Geraldine Coster.

PSYCHO-SYNTHESIS by the Dean of Chester Cathedral.

MACHINERY OF THE MIND by Violet Firth.

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is closed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practise opening your aura to people or ideas in an endeavour to see things from another's point of view.

The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as ah or 'O.'

If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to

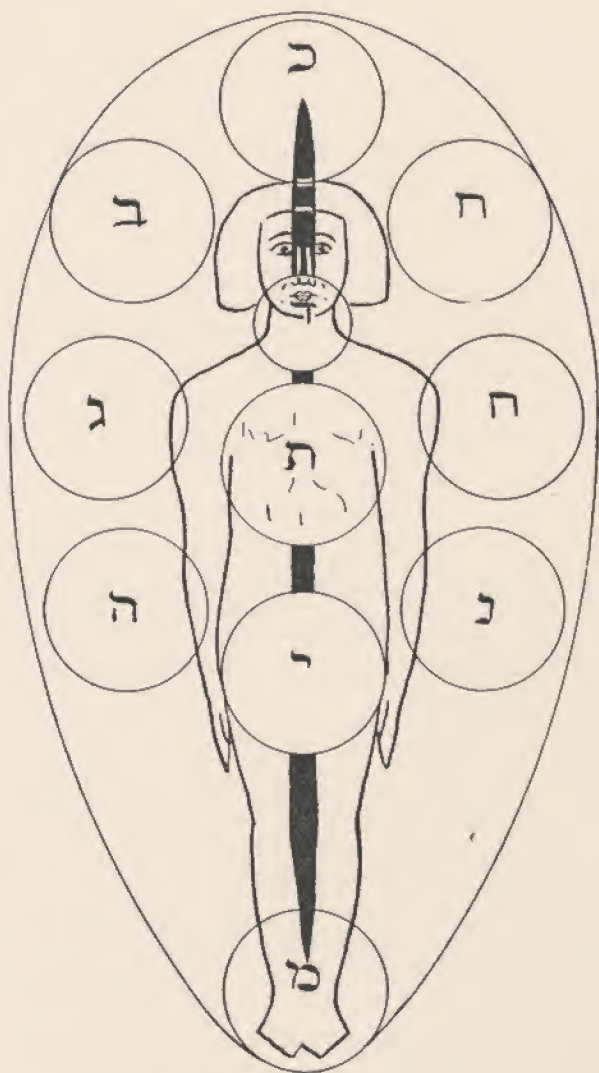
clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e. the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the Deity Names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.

5. THE TREE OF LIFE IN THE AURA. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of Mercy on our left, and the Pillar of Benificence in our midst.

It is best to build up the middle Pillar first. To do this stand up and raise yourself in imagination to your KETHER—a brilliant light above your head. Imagine this light descending to DAATH, at the nape of your neck, and thence to TIPHARETH in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From TIPHARETH the light goes to YESOD in the region of the hips, and thence to MALKUTH in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating

THE MIDDLE PILLAR
AND THE HUMAN BODY.



the Deity Names. This can be done as an alternative to the Pentagram Ritual as a preparation for meditation.

1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right—the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the Black Pillar is reflected in your right side—the White Pillar in your left.

3. Take a deep breath and raise your consciousness to your KETHER above your head and vibrate the Name EHEIEH—which means I AM. Imagine the Light flowing down through DAATH (at the nape of your neck) to TIPHARETH.

4. In the same manner, establish YESOD in the name SHADDAI EL CHAI, and MALKUTH in the Name ADONAI HA-ARETZ.

5. Make the Qabalistic Cross to indicate that you have called down the Light of your KETHER and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from TIPHARETH.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that 'Strength is in Silence.' If you talk about them, save to

your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalising them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well-balanced, you will only waste energy. So-called modes of healing and of 'doing good to others' should be eschewed for a time. Such methods have a technique of their own and required trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practised the exercise of the Middle Pillar for some time and can visualise it easily, you can establish the other Sephiroth.

6. TATWAS—ASTROLOGY—DIVINATION. The Tatwas are designed to assist you in your researches into the Soul of Nature. They are at first done with a senior member, and later can be done alone or with a companion of your own Grade. They should never be allowed to become uncontrolled day-dreams. The method taught should be strictly adhered to—a definite time, preferably in the morning being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you 'get away.' They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

ASTROLOGY. This should be done as time permits. The

subject is vast and highly technical, and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order Lecture, you should be able to set up a true birth horoscope for any place and any time. You can practise setting up horoscopes for the cases given in Alan Leo's little book "1001 Notable Nativities" and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which satisfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If Astrology interests you further, it is a very fascinating field of research.

DIVINATION. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the Tarot Cards by the method given in the small book by Mr. A. E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only 'I was right about that' but also 'I was quite wrong about that,' and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between PORTAL and ⑤—⑥ should be given to the study of the whole make-up of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realise the different layers of your being—some of which you have been led through symbolically in the Outer Grades—“Which in one sense quitteth not MALKUTH”—the Kingdom of yourself.

This line of thought, coupled with the study of the Rituals, may lead you to realise what it was you gathered together in the first point of the Portal Ritual, and what it is you are trying to perfect to lay on the Altar of the Spirit.

(Note: The reader or student who is interested particularly in this subject of the Sphere of Sensation, or aura as it is called, would be well-advised to study very carefully the Order Tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the Pillar arrangement becomes slightly altered or extended so as to produce 4 Pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the Tarot Pack to the surface or parts of the solid sphere. The Aces to the North pole, and the 36 decanate Cards to the South pole up to the Ecliptic, while in between range the Princess cards which are the Thrones of the Aces, the other Court cards, and the Trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to

the human personality and sphere in all its branches will yield a wealth of significant material.

I have also elaborated this scheme in two books. In "The Art of True Healing" I have dealt with the Aura and the Middle Pillar solely from the therapeutic point of view. My other book, "The Middle Pillar," considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of Analytical Psychology. I. R.) •

We are told in the Portal that the nine months' wait which must intervene before the Portal is again opened for the Aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the Candidate in the Portal by a single circumambulation for each, recalls his past Grades and, at the end of the first point regards their symbols upon the Altar as parts of his body, and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not 'dead' after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the ⑤=⑥.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which ‘die’ at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort—indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realising that we are indeed in a Path of Darkness groping for Light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the Order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each Grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—‘the secrets which cannot be told save to those who know them already.’

The Aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticises and watches—

one whose will is interfered with—one who is misunderstood—one to whom others are ‘persons’ or masks (from Latin *persona*, a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticised and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the Universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words, and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realise the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true Magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defence of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the West as Jesus of Nazareth.

This life and the sayings of Jesus given in the Meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the ⑤=⑥ Ceremony approaches, the Aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no 'time' is required to develop them. They grow in the waste places.

Definite times, too should be set aside for Meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the Aspirant should do the

Pentagram Ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the Sun rising, thinly veiled in clouds.

This should be done at least the week preceding the Grade.

The Ceremony will be a true initiation for the Aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

MEDITATION

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

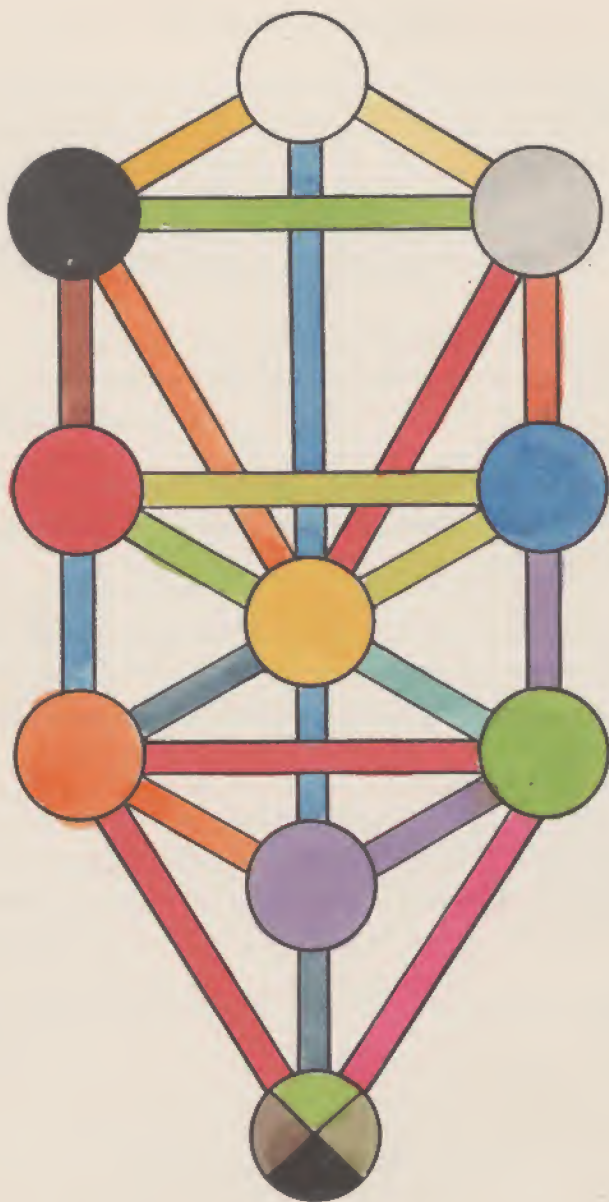
Let him realise the saying of the Master 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.



THE MINUTUM MUNDUM

CONCERNING THE TREE OF LIFE

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes ‘that which is below is like that which is above,’ for if that which is below is conformed according to the Law of the Concealed One—Great is his Name—be thou well assured that the closer thou adherest unto the Law of the Universe in thy working, by so much the more is thy Magical working just and true.

Recall what was said unto thee in the Ritual of the Paths of the Portal of the Vault of the Adepti. ‘Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the Bow of Qesheth.’ Now Qesheth the Bow is the Rainbow of Promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the Adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the Bow, ere he can follow the Path of the Arrow. But the Bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled “The Book of the Path of the Chameleon”—that Path, namely which ascendeth alone through the force of Qesheth, the Bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty

and incorrect how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibriate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King's scale. It is the Key of the Forces which lie in Qesheth the Bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the Four Worlds. They are:

<i>The King Scale</i>	<i>Atziluth</i>	<i>Wands</i>	<i>Yod</i>	<i>Fire</i>
<i>The Queen Scale</i>	<i>Briah</i>	<i>Cups</i>	<i>Heh</i>	<i>Water</i>
<i>The Prince Scale</i>	<i>Yetzirah</i>	<i>Swords</i>	<i>Vau</i>	<i>Air</i>
<i>The Princess Scale</i>	<i>Assiah</i>	<i>Pentacles</i>	<i>Heh</i>	<i>Earth</i>

The colours differ according to the World or aspect of the *Great Name* they represent:

Thus Samech in:

The King Scale is Deep Blue

The Queen Scale is Yellow

The Prince Scale is Green

The Princess Scale is Grey Blue

Tiphareth in:

The King Scale is Rose

The Queen Scale is Gold

The Prince Scale is Pink

The Princess Scale is Tawny Yellow

The TREE OF LIFE for the use of an Adeptus Minor is compounded of the first two scales. THE SEPHIROTH are in the feminine, passive, or Queen Scale. THE PATHS are in the masculine, active, or King Scale. It thus represents the forces of ATZILUTH in the PATHS uniting the SEPHIROTH as reflected in the Briatic World, one of the possible arrangements of the powers inherent in YOD HE of the GREAT NAME.

First are the Feminine colours of the Sephiroth, the Queen's Scale. In Kether is the Divine White Brilliance, the scintillation and corruscation of the Divine Glory—that Light which lighteth the universe—that Light which surpasseth the glory of the Sun and beside which the light of mortals is but darkness, and concerning which it is not fitting that we should speak more fully. And the Sphere of its Operation is called *Rashith ha-Gilgalim*—the beginning of whirling (or whirls, or whorls), the Primum Mobile or First Mover, which bestoweth the gift of life in all things and filleth the whole Universe. And *Eheieh* is the Name of the Divine Essence in Kether; and its Archangel is the Prince of Countenances—Metatron or Metraton, He who bringeth others before the face of God. And the Name of its Order of Angels is called *Chaioth ha-Qadesh*, the Holy Living Creatures, which are also called the Order of Seraphim.

In Chokmah is a cloud-like grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the Sphere of its influence is in *Masloth*, the Starry Heaven, wherein it disposeth the forms of things. And *Yah* is the Divine Ideal Wisdom, and its Archangel is *Ratziel*, the Prince or Princes of the knowledge of hidden and concealed things, and the name of its Order of Angels is *Auphanim*, the Wheels or the Whirling Forces which are also called the Order of Kerubim.

In Binah is a thick darkness which yet veileth the Divine Glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the Supernal Light. There is the Supernal Triad completed. And the Sphere of its Operation is *Shabbathai*, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet Saturn. And *Jehovah Elohim* is the perfection of Creation and the Life of the World to Come. And its Archangel is *Tzaphkiel*, the Prince of the Spiritual Strife against Evil, and the Name of the Order of Angels is *Aralim*, the Strong and Mighty Ones who are also called the Order of Thrones. The Angel *Jophiel* is also referred unto Binah.

In Chokmah is the Radix of blue and thence is there a blue colour pure and primitive, and glistening with a spiritual Light which is reflected unto *Chesed*. And the Sphere of its Operation is called *Tzedek* or Justice and it fashioneth the images of material things, bestowing peace and mercy; and it ruleth the sphere of the action

of the planet Jupiter. And *Al* is the title of a God strong and mighty, ruling in Glory, Magnificence and Grace. And the Archangel of Chesed is *Tsadkiel*, the prince of Mercy and Beneficence, and the Name of the Order of Angels is *Chashmalim* Brilliant Ones, who are also called the Order of Dominions or Dominations. The Sefhira Chesed is also called *Gedulah* or Magnificence and Glory.

In Binah is the Radix of Red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto *Geburah*. The Sphere of its Operation is called *Madim* or violent rushing Force and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming Sword of an avenging God. And it ruleth the Sphere of Action of the Planet Mars. And *Elohim Gibor* is the Elohim, Mighty and Terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are lightning and flame. And its Archangel is *Kamael* the Prince of Strength and Courage, and the Name of the Order of Angels is *Seraphim* the Flaming Ones who are also called the Order of Powers. The Sefhira *Chesed* is also called *Gedulah* or Magnificence and Glory, and the Sefhira *Geburah* is also called *Pachad* Terror and Fear.

In Kether is the Radix of a Golden Glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto *Tiphareth*. Thus is the *first reflected Triad* completed. And the Sphere of its operation is that of *Shemesh*, the Solar Light, and bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the Sun. And *Yhvh Eloha va-Daath* is a God of Knowledge and Wisdom, ruling over the Light of the Universe; and its Arch-

angel is *Raphael*, the Prince of Brightness, Beauty and Life. And the Name of the Order of Angels is *Melechim* or *Malakim*, that is Kings or Angelic Kings, who are also called the Order of Virtues, Angels and Rulers. The Angels Peniel and Pelial are also referred unto this Sephira. It especially rules the Mineral world.

The beams of Chesed and of Tiphareth meet in *Netzach* and thence in *Netsach* arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the Sphere of its operations is that of *Nogah* or External Splendour, producing zeal, love, harmony, and it ruleth the Sphere of Action of the Planet Venus and the nature of the Vegetable World. And *Jehovah Tzabaoth* is a God of Hosts and of Armies, of Triumph and of Victory, ruling the Universe in Justice and Eternity. And its Archangel *Haniel* is the Prince of Love and Harmony, and the Name of the Order of Angels is *Elohim* or Gods who are also called the Order of Principalities. The Angel *Cerviel* is also referred unto this Sephira.

The beams of *Geburah* and *Tiphareth* meet in *Hod* and thence arises in *Hod* a brilliant pure and flashing orange tawny. And the Sphere of its Operation is that of *Kokab*, the stellar light, bestowing elegance, swiftness, scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And *Elohim Tzabaoth* is also a God of Hosts and of Armies, of Mercy and of Agreement, of Praise and Honour, ruling the Universe in Wisdom and Harmony. And its Archangel is *Michael*, the Prince of Splendour and of Wisdom, and the Name of Order of Angels is *Beni Elohim*, or Sons of the Gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in *Yesod* and thence ariseth in *Yesod* a brilliant deep violet-purple or puce, and thus is the third Triad completed. And the sphere of its operation is that of *Levanah*, the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the Sphere of Action of the Moon and the nature of mankind. And *Shaddai* is a God who sheddeth benefits, Omnipotent and Satisfying, and *Al Chai* is the God of Life, the Living One. Its Archangel is *Gabriel* the Prince of Change and Alteration. And the name of the Order of Angels is *Kerubim* or Kerubic ones who are also called the Order of Angels.

And from the rays of this Triad there appear three colours in *Malkuth* together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netsach, there goeth forth a certain greenish 'citrine' colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, 'russet' yet gleaming with a hidden fire. And from the green of Netsach and the puce of Yesod there goeth forth a certain other darkening green 'Olive' yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or Rainbow scale.

Moreover, though the Tree of Life operates through all the Ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, through the branches of the Tree of Knowledge of Good and Evil stretch into the seven lower Sephiroth and downwards into the Kingdom of Shells,

yet it is referred especially unto Malkuth. Similarly with Netsach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, *Adonai ha-Aretz* is God, the Lord and King, ruling over the Kingdom and Empire which is the Visible Universe.

And *Cholem Yesodoth* the Breaker of Foundations, (or *Olam Yesodoth*—the World of the Elements) is the Name of the Sphere of Operation of Malkuth which is called the Sphere of the Elements from which all things are formed, and its Archangels are three:—*Metatron*, the Prince of Countenance reflected from Kether, and *Sandalphon*, the Prince of Prayer (feminine), and *Nephesch ha Messiah*, the Soul of the Reconciler for Earth. And the Order of Angels is *Ashim* or Flames of Fire, as it is written 'Who maketh his Angels Spirits and his Ministers as a flaming Fire,' and these are also called the Order of Blessed Souls, or of the Souls of the Just made Perfect.

(Note the Three Archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the Four Worlds. The numbers 1-10 refer to the Sephiroth, and those from 11-32 inclusive to the Paths.

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
1	Brilliance	White Brilliance		White Brilliance		White flecked gold	
2	Soft Blue	Grey		Bluish Mother of pearl		White flecked red, blue, yellow	
3	Crimson	Black		Dark Brown		Grey flecked pink	
4	Deep Violet	Blue		Deep Purple		Deep azure flecked yellow	
5	Orange	Scarlet-red		Bright Scarlet		Red flecked black	
6	Clear pink rose	Yellow (gold)		Rich Salmon		Gold amber	
7	Amber	Emerald		Bright Yellow-Green		Olive flecked gold	
8	Violet-purple	Orange		Red Russet		Yellow-brown flecked white	
9	Indigo	Violet		Very Dark purple		Citrine flecked azure	

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
10	Yellow	Citrine, olive, russet, black		4 colours fl. gold		Black rayed yellow	
11	Bright-pale yellow	Sky-blue		Blue-emerald green		Emerald flecked gold	
12	Yellow	Purple		Grey		Indigo-rayed violet	
13	Blue	Silver		Cold Pale Blue		Silver rayed sky-blue	
14	Emerald Green	Sky Blue		Early Spring Green		Bright rose or cerise rayed pale yellow	
15	Scarlet	Red		Brilliant Flame		Glowing Red	
16	Red Orange	Deep Indigo		Deep warm olive		Rich Brown	
17	Orange	Pale Mauve		New yellow		Reddish grey inclined to mauve	
18	Amber	Maroon		Rich bright Russet		Dark greenish-brown	

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
19	Greenish-Yellow	Deep Purple		Grey		Reddish--amber	
20	Yellowish-Green	Slate Grey		Green Grey		Plum Colour	
21	Violet	Blue		Rich Purple		Bright blue rayed Yellow	
22	Emerald-Green	Blue		Deep blue green		Pale Green	
23	Deep blue	Sea-Green		Deep olive green		White flecked purple like mother of pearl	
24	Green-blue	Dull brown		Very dark Brown		Livid Indigo brown- black-beetle	
25	Blue	Yellow		Green		Dark vivid-blue	
26	Indigo	Black		Blue black		Cold-dark-grey near black	

YOD—FIRE		HEH—WATER		VAU—AIR		HEH (final) EARTH	
King Scale (Atsiluth)		Queen Scale (Briah)		Emperor or Prince (Yetsirah)		Empress or Knave (Assiah)	
Wands		Cups		Swords		Pentacles	
27	Scarlet	Red		Venetian Red		Bright red rayed azure or emerald	
28	Violet	Sky blue		Bluish Mauve		White tinged purple	
29	Ultra Violet	Crimson	Buff flecked silver-white	Light translucent pink- ish brown		Stone Colour	
30	Orange	Gold yellow		Rich amber		Amber rayed red	
31	Glowing scarlet- Orange	Vermillion		Scarlet flecked gold		Vermillion flecked crim- son and Emerald	
32	Indigo	Black		Blue black		Black rayed blue	
31	Citrine, olive, russet black	Amber		Dark Brown		Black and yellow	
32	White, merging Grey	Deep purple (nearly black)		7 prismatic colours. violet outside		White, red, yellow, blue black (outside)	
Daath	Lavender	Grey White		Pure Violet		Grey flecked gold	

THE MICROCOSM—MAN

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm. In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere. (See also the Astronomic view of the Tarot in Part Eight.)

A man's physical body is within the Ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illu-

minating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in Ruach. In the Magical Mirror of the Universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and MOVE NOT. But the Man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere DOTH NOT REVOLVE about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the Four Elements and the Spirit, thus:—

Thumb	—————	Spirit
3rd Finger	—————	Fire
Index Finger	—————	Water
Little Finger	—————	Air
Second Finger	—————	Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under a calm, doth putrify and become mephitic.

The heart is the great centre of the action of Fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the *Ruach*, as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by Neschamah. This lower will is immediately potent in the lower members and thus, in the region about the heart, is the lower will seated like the King of the body upon its throne.

The concentration of the other faculties of the *Ruach* in and under the presidency of the Will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of the two creative Sephiroth under the presidency of the Four Elements, or the reflec-

tion of *Aima* and *Abba* as the parents of the human Jehovah. But the human Neschamah *exists* only when the higher Will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter SHIN is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher Will, he becometh YEHESHUAH, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this *Ruach* also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the *Ruach* which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah — but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the Ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom

and Understanding. For the Air is not the Light—only the translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word *Ruach*, Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

‘The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.’

This Air, the *Ruach*, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the *Ruach* could not concentrate under the presidency of the Name, and the life of the body would cease.

Thus far concerning the *Ruach* as a *whole*, that is, the action of the Will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the *Ruach*. In them is the sustaining force of the *Ruach*. They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the Will, but the *simulacrum* of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the Will. This automatic consciousness is to the Nephesh what the *Daath* action is to the *Ruach*. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesh.

From Malkuth is formed the whole physical body under the command and presidency of the Nephesh. The Nephesh is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which it is the material completion. The Nephesh shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the

boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral Rays of the Macrocosm.

The Nephesch is divided into its seven Palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chokmah and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The Nephesch is the real, the actual body, of which the material body is only the result through the action of Ruach, which by the aid of the Nephesch, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the sphere of Sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason—*Daath*.

This faculty can be thrown downwards into the Ruach, and thence can radiate into the Nephesch. It consists of seven manifestations answering to the Hexagram, and is like the Soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual Consciousness as distinct from the human consciousness. It is manifested in 7 as just said or in 8 if *Daath* be included. The Father is the Sun (*Chokmah*.) The Mother is the Moon (*Binah*.) The Wind beareth it in his bosom, (*Ruach*.) Its Nurse is the Earth, (*Nephesch*.) The power is manifested when it can be vibrated through the Earth.

The following is the true attribution of the seven apertures of the head:

Right Ear——— <i>Saturn</i>	Left Ear ——— <i>Jupiter</i>
Right Eye ——— <i>Sol</i>	Left Eye ——— <i>Luna</i>
Mouth——— <i>Mercury</i> (who is the messenger of the Gods)	
Right Nostril ——— <i>Mars</i>	Left Nostril ——— <i>Venus</i>

These latter represent here the sonori ferous sense. The right and left eye, the luminous sense, as the Sun and Moon are the luminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the Speaker.

This spiritual consciousness is a focus of the action of *Neschamah*. The lower will-power should control the descent of this spiritual consciousness into the *Ruach*,

and thence into the *Nephesch*, for the consciousness must descend into the *Nephesch* before the images of the Sphere of Sensation can be perceived. For it is only the rays of this consciousness permeating the *Ruach* that can take cognisance thereof. This faculty of the spiritual consciousness is the seat of Thought. *Thought* is a *Light* proceeding from the radiation of this spiritual consciousness, traversing the *Ruach* as Light traverseth Air, and encountering thereafter the symbols reflected in the sphere of Sensation, or magical mirror of the Universe. These symbols are by its radiation (i. e. that of the Thought) reflected again into the Spiritual Consciousness where they are subjected unto the action of the *Reasoning Mind* and of the *Lower Will*. That is, in the ordinary natural man when awake, the thought acteth through the *Ruach*, subject when there to the action of the Lower Will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same. In the sleeping man, the concentration of the *Ruach* in his heart during the waking time hath produced a weakening of the action of the *Ruach* in its subsidiary Sephiroth in the Physical Body. To preserve the salutary conjunction of the *Ruach* with the *Nephesch* in the physical body (whose limits are fixed by the Sephiroth of the *Ruach*) it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the *Ruach* therein during the waking state. This reflux of the *Ruach* into its subsidiary Sephiroth produceth naturally a weakening of the Lower Will; and the *Ruach*, therefore, doth

not reflect so clearly the Reasoning Faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realised by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shewn in the consideration of only one certain symbol which is too attractive to the Will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower Will and the Reason, they will be unbalanced and in-harmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently of the Nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the Nephesch is caused to rock and waver at the extremities of the Physical Body where the Ruach action is bounded. The thought therefore is dazzled by the symbols of the Sphere of Sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the

thoughts is that of the Sphere of Sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of Seasickness, and the action of certain drugs.

Restoration of the equilibrium of the Sphere of Sensation after this naturally produceth a slackening of the concentration of the Ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the lower Will or the Reasoning Power or even the Thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light.

This Spiritual Consciousness is the focus of the action of *Neschamah*. The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is *Chiah*; and these combined form the Chariot of that Higher Will which is in *Kether*. Also it is the peculiar faculty of *Neschamah* to aspire unto that which is beyond. The Higher Will manifests itself through *Yechidah*. The *Chiah* is the real Life Principle, as distinct

from the more illusionary life of the Physical Body. The Shining Flame of the Divine Fire, the *Kether* of the Body, is the Real Self of the Incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those Higher Potencies—Angelic, Archangelic or Divine, of which the manifestation directly touching *Yechidah* is the Higher Genius.

This *Yechidah* in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the King of the Physical Body, that is the Lower Will, must rise from his Throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the Higher Will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occureth. In all these cases the Lower Will hath for a moment recognised a higher form of itself, and the YHVH of the man hath reflected from the Eternal Lord of the Higher Life. This *Yechidah* is the only part of the man which can truly say—EHEIEH, I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man. It is that which toucheth, or is the manifestation of a higher and greater range of Being. This *Yechidah* is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness.

It is the Divine Consciousness because it is the only part of man which can touch the All-potent forces. Behind Yechidah are Angelic and Archangelic Forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.

Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the Divine Aid I may at length attain to be more than Human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me."

Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man. All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm or Assiah. All Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for the Shining Light, the Light Divine.

The evil persona of a man is in the Sphere of the Qlipoth, and the devils are the Microcosms of the Macro-

cosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesh is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

OF THE TASK UNDERTAKEN BY THE ADEPTUS MINOR

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesch. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot—but an Initiated Ruler, and an anointed King, the viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. “And Chanokh made himself to walk with God, and he was not, for God took him.” (Genesis, V. v. 24.)

Then also this shalt thou know, that the Nephesch of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlipboth, as it is said: “Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there.” (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfilth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The ⑤=⑥ Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesh into the Evil Persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto *this* end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.:

How the spiritual consciousness can act around and beyond the sphere of Sensation. "Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and il-

luminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoke the Divine and Angelic Names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces. This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at that actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray *answering* to that symbol in the sphere of his Consciousness. But he shall receive this reflection tinged much by his own nature, and therefore to an extent untrue, because his

united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

OF TRAVELING IN THE SPIRIT VISION

The symbol, place, direction, or Plane being known whereon it is desired to act, a thought-ray as before is sent unto the corresponding part of the Sphere of Sensation of the Nephesch. The Thought-Ray is sent like an arrow from the bow, right through the circumference of the Sphere of Sensation direct unto the place desired. Arrived there, a sphere of astral Light is formed by the agency of the Lower Will, illuminated by the Higher Will, and acting through the spiritual consciousness by reflection along the Thought-Ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the Syryer is reflected into it along the thought-ray, and this united consciousness is then projected therein. This Sphere is then a duplicate, by reflection, of the Sphere of Sensation. As it is said: "Believe thyself to be in a place and thou art there." In this Astral Projection, however, a certain part of the consciousness must remain in the

body to protect the Thought-Ray beyond the Sphere of Sensation (as well as the Sphere itself at that point of departure of the Thought-Ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose Nephesch and physical body are exceptionally strong and healthy, the whole operation of skrying and traveling in the Spirit Vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practised and advanced Adept. This consisteth in forming first a sphere from his own Sphere of Sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practised operator.

Thus far, regarding Skrying and Travelling in the Spirit Vision.

(These instructions are considerably amplified with practical examples in a later volume dealing with Astral vision and clairvoyance. I. R.)

CONCERNING THE MICROCOSMS OF MACROCOSM

As thou well knowest there be many and numberless other inhabitants of the Macrocosmos besides Man, Angels, and Devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarisation is usually *horizontal* rather than *perpendicular*, and this is owing to the Sephiroth not being shewn therein. This Sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the Stellar System without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an Element or a Planet, and a Sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: "And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field." (Gen. II, v. 20.) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of Water
Birds are under the influence of Air
Quadrupeds are under the influence of Fire
Creeping things and insects are under the
influence of Earth

There are some which partake of two elements, but in them one element is usually chief, and besides the Elements, each is under a Planet and a Sign.

The vegetable kingdom is again under a somewhat different Law. These are under a Planet and a Sign, a planet first differentiated by a Sign.

The Mineral Kingdom is under the Signs only. Vegetables have a Sphere of Sensation, but corresponding only to the Planets and Zodiacal Signs. The Minerals have also a Sphere which correspondeth unto the Signs only. But the metals are under the Planets only, and therein is the difference between them and the Minerals, wherefore also are they stronger. Shining Stones are especially under the Light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: "My light is concealed in all that shineth." (This passage is it is believed from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the Macrocosmos. Besides these classes of life there be multitudinous existences representing Forces of the Macrocosm, each with its own microcosm. Such are Elemental Spirits, Planetary Spirits, Olympic Spirits, Fays, Arch-Fays, Genii, and many other potencies which cannot be classed under these forms.

Thus the Macrocosmic Universe is one vast and infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced Adept.

Also it shall here suffice to say that thou shalt make a distinction between the Four-handed race (the quad-

rumana, Apes and monkeys)) which be midway between Man and Beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are *not* an *ascent*, from the beast unto the Man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of Man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil, but, following a natural law—seeing that man is head of the Asiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As Man hath his Ruach which is upright in the Tree of Life, so hath the beast his Ruach which is horizontal; as it is said: “The Ruach of a man which goeth upwards (i.e. directeth itself upwards), and the Ruach of the beast which goeth downwards (or cross-wise) in the Earth.” The Neschamah in the Beast is not. The beast consisteth of a Ruach and a Nephesch with a rudimentary Daath or Spiritual Consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery. Man, therefore, is placed

at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of mercy and justice. For the Man is a God unto the Beast, and the aspiration of the Beast is toward the Man, and great is the office of the Beast, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its Lord, as *he is*, so will the creation follow him. And thus it is possible for the *Genius of a Nation* to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the Demonic Plane which entereth not into this section.

The Elemental Spirits and other of their kind are an organisation not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal Man, that is the Elementary Man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e. child) and towards them also is Man responsible, and he hath wrought them much injustice.

OF OBSESSION, TRANCE, DEATH

Obsession always entereth through a cutting off of the Higher from the Lower Will, and it is ordinarily first induced by a Thought-Ray of the Spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the Sphere of Sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the Sphere of Sensation, and thus shall cause a strain on the Nephesch which shall render the Ruach less concentrated. As soon as the Ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession. Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the Spine. Now unless the lower Will shall voluntarily endeavour to restore the connection, it is impossible for the Higher Will to intervene, seeing that the Lower Will is King of the Physical Body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the Higher Will.

Trance may arise from the action of obsession, or from

the action of the Higher Will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the Ruach and the Nephesch is definitely and thoroughly interrupted in the physical body. In the Adept death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.

End of Volume One